THE
ARMINIAN SKELETON;
OR, THE
ARMINIAN DISSECTED
AND
ANATOMIZED.

By WILLIAM HUNTINGTON, S.S.

Minister of the Gospel at PROVIDENCE CHAPEL, Little Titchfield-street; at MONKWELL-STREET CHAPEL in the City; and at RICHMOND in Surrey.

Should not the Multitude of Words be answered? And should a Man full of Talk be justified? Should thy Lies make Men hold their Peace? And when thou mockest, shall no Man make thee ashamed? For thou hast said, My Doctrine is pure, and I am clean in thine Eyes. But O that God would speak, and open his Lips against thee! Job xi. 2—5.

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THE

ARMINIAN SKELETON.

By WILLIAM HUNTINGTON, S. S.

Author of the Spiritual Sea Voyage, or Chriſtian Experience in Sea Terms.—The Naked Bow of God, or a viſible Diſplay of Divine Judgments.—The Poor Chriſtian's Laſt Will and Teſtament; or the Affairs and Effects of the Author ſettled.—A Divine Poem on a Spiritual Birth.—God the Guardian of the Poor, and the Bank of Faith; or the Author's Experience of Divine Providence.—The Kingdom of Heaven taken by Prayer; or the Life and Converſion of the Author.—A Sermon on the Dimenſions of Eternal Love, from Eph. iii. 18, 19.—Another, entitled, An Innocent Game for Babes in Grace, from Iſa. xi. 8.—Another on the Law eſtabliſhed by Faith, from Rom. iii. 31.—Five Numbers of the Epiſtles of Faith; or Spiritual Letters.—Tidings from Wallingford.—And Zion's Alarm not without Cauſe.

THE

ARMINIAN SKELETON.

By WILLIAM HUNTINGTON, S.S.

THE EPISTLE DEDICATORY.

To the Congregational Churches of Christ among whom I labour at Providence Chapel—at Monkwell-street Chapel—and at Richmond in Surrey; Peace be multiplied.

Dear Brethren and Sisters in Faith,

LEARNING or eloquence you know I *have none, but such as I have give I you.* I here present you with the Arminian Skeleton, together with an account of the anatomizing of Arminius, which I hope God will own and bless to you. I am quite aware of all the invenomed artillery which Malice is likely to discharge from her quiver; I sat down, and counted the cost before I began to build; and found, upon a proper computation, that it amounts to no more than this, "*That which is highly esteemed amongst men is abomination in the sight of God.*" "*God is on my side, I will not fear. What can man do unto me?*"

I have written what I believe in my conſcience to be the truth; and *the lip of truth ſhall be eſtabliſhed in the earth*, though ten thouſand ſet themſelves againſt it. And *a lying tongue is but for a moment*, though all the world ſupport it. I have endeavoured, in ſome things, to imitate young Elihu with Job; that is, not to *accept any man's perſon, nor give flattering titles to man*, leſt *my Maker ſhould take me away* (*a*).

I know ſome of you, who are ſimple ſouls, but rather near-ſighted, would like it better if there were more ſmooth things, a ſofter language, and leſs fiery zeal in it. To which I anſwer, Though ſome *upright men* may *be aſtoniſhed at this, yet the innocent is to ſtir up himſelf againſt the hypocrite* (*b*). I ought not to aim at men-pleaſing; Chriſt alone is my Maſter; it is to him I look for my wages, and to him I muſt *ſtand or fall*. The divinity and the language I got on my knees, in anſwer to prayer, and by the mere dint of hard ſtudy; and when you have read it through, I am ready to appeal to your conſcience, whether the doctrine and experience be from heaven, or of men. *If it be of men*, the Arminians will love

(*a*) Job xxxii. 21, 22. (*b*) Job xvii. 8.

it,

it, though it is ſure to *come to naught*; but if it be of God, they will hate it, though it *cannot be overthrown*.

This I am ſure of, the doctrines which I have written *are not after man; for I learned them not of man, neither was I taught them, but by the revelation of Jeſus Chriſt.* For I had been ſome months in the glorious liberty of the goſpel before I went to hear the goſpel at all; and from this conſideration I am warmly attached to the bleſſed tuition of that great prophet of the church, Chriſt Jeſus my Lord; and do moſt heartily acquieſce with pious Job, in his confeſſion and queſtion, *Behold, God exalteth by his power; who teacheth like him* (*a*)?

Some may ſay, it is preſumptuous in ſuch a babe as I, to take ſo capital an error by the collar. To which I anſwer, God ſometimes, *out of the mouth of babes and ſucklings, ordains ſtrength to perfect praiſe, that he may ſtill the enemy and the Avenger* (*b*). But perhaps my Reader is one of that ſtamp, that has an hope of all the world being ſaved, whether they hold the truth or a lie. If thy faith is thus

(*a*) Job xxxvi. 22. (*b*) Pſ. viii. 2. Matt. xxi. 16.

founded, its baſis is nothing but falſehood, and God will *ſweep away the refuges of lies, and the waters ſhall overflow ſuch hiding-places* (*a*). Take heed therefore leſt thou ſhouldeſt be *drowned in deſtruction and perdition.* Such a falſe hope, and ſuch a goſpel, is all thine own—it never came from God. If thy ſoul had ſuffered under the ſeverity of the law, as ſome have, and thy deliverance from guilt and wrath had come to thy heart, by faith in Chriſt's atonement, the ſame Spirit that wrought faith in thee would have led thee into the truth of God's election, that God might have all the glory, and boaſting be excluded. If this be thy bleſſed experience, thou wilt be valiant for the truth; and, as a good ſoldier of Chriſt, fight the good fight of faith, *and contend for that faith which was once delivered to the ſaints.* But if thy religion be taken up upon truſt only, and it is a matter of indifference with thee what thou art eſtabliſhed in, truth or error, thy religion has no root at all in Chriſt; thou wouldeſt ſell *all* for leſs than *thirty pieces of ſilver*; *yea, for one morſel of bread thou wouldeſt tranſgreſs*; for thy faith ſtands in the wiſdom

(*a*) Iſa. xxviii. 17.

of men, not in the power of God—and therefore thy faith cannot be genuine, nor its baſis firm.

Every eſſential truth that we part with is an infinite loſs; and we daily ſee an awful departure from the doctrines of the goſpel. Errors gain ground; and champions for the Truth are but few in number when compared to the other hoſt. If thou art a child of God by faith, ſee to the ground-work of it. Haſt thou the faith of God's elect? let election be its baſis. Haſt thou a juſtifying faith? let imputed righteouſneſs be its baſis. Haſt thou a victorious faith? thy victory lies in a Saviour's arm. Haſt thou a purifying faith? then faith fetches its purifying efficacy from a Saviour's blood. Give up none of theſe truths; for, if we think truth is not worth contending for, we may expect the Spirit to clap his wings and take his flight from us. You read of *a bird of the air carrying a voice*, and of *that which hath wings declaring a matter*; and woe to our ſouls when God departs from us. But if thou canſt not digeſt the doctrines herein contained, thou muſt wait till the day of doom, when the goſpel net

will be drawn to the end of time—its laſt ſhore, and then thou ſhalt ſee all Adam's offspring aſſembled in a valley called *the valley of deciſion*; perhaps ſo called, becauſe the Lord will decide the long controverſy between the children of God and the children of the fleſh, about the doctrines of ſovereign grace, and thoſe of fallen nature; *put ye in the ſickle, for the harveſt is ripe; get ye down, for the preſs is full, the fats overflow, for their wickedneſs is great. Multitudes, multitudes in the valley of deciſion: for the day of the Lord is near in the valley of deciſion* (*a*). I know a controverſial writer is always deemed to be in his own ſpirit: however, *God hath a controverſy with all nations* (*b*); and his miniſters *ſhall teach his people the difference between the holy and the profane: and in controverſy they ſhall ſtand in judgment* (*c*). God's decrees ſhall not always be called horrible, nor an everlaſting righteouſneſs be called imputed nonſenſe. Vindictive juſtice ſhall avenge the quarrel of ſovereign mercy, ſo ſoon as old Time ſhall bring *the day of the Lord's vengeance on, and the year of recompences for the controverſy of Zion* (*d*). What thou haſt

(*a*) Joel iii. 13, 14. (*b*) Jer. xxv. 31.
(*c*) Ezek. xliv. 23, 24. (*d*) Iſaiah xxxiv. 8.

to ſay againſt the truths herein contained, will cauſe but little trouble to me; God's approbation, and the teſtimony of a good conſcience, are ſufficient to ſupport any faithful ſervant of the Lord under the ſcourge of tongues.

In all probability my reader will find ſome tautology in my book, which is eaſily accounted for; becauſe when I have been indulged with a great flow of matter, I have been obliged ſo often to ſtop the ſpring, in order to ſtudy a diſcourſe; and preaching ſix, ſeven, or eight times a week; and my places lying wide apart, have been an impediment in my way.—For, when I came to ſit down again, I had forgotten what I had gone through; and it was ſome time before I could get my cruſe to ſpring again. I have had many viſitors alſo, to hinder me; and many letters to write; together with a deal of ſickneſs in my family, which has ſometimes obliged me to ſit up all night to write. I believe this work will be very offenſive to the Devil, becauſe I have been often violently tempted ſince I have been at it; but *thoſe that honour God, God will honour.* I alſo think it will be a comfort to ſome, becauſe at times I have been much comforted. And I hope it will not be altogether without power; becauſe

becauſe I got moſt of it on my knees, in anſwer to prayer; and we all know that God never *gives a ſtone for bread—nor a ſerpent for a fiſh.*

I have more works on the wheels, and as ſoon as poſſible will mould them together, and work them off; and they ſhall inform the world what God has done for my ſoul. All the errors that thou findeſt in this book I acknowledge to be my own: what is truth I hope never to give up. If thou get either edification or comfort, thou art indebted to Grace for it, and when it is well with thee, remember Joſeph. Do not condemn it until thou haſt read it through; and then, if thou canſt prove the Devil to have influenced the author of it, I wiſh thou and all the Chriſtian world would take up their pens againſt it: but if it be of God, none can overthrow it. If thou thinkeſt I have darkened counſel by words without knowledge, may God incline thine heart to ſit down and write a treatiſe better and brighter: I will readily become a ſubſcriber, and uſe every effort in my power to circulate the work. For why ſhould truth fall in the ſtreets, before the doctrines of Devils, while her advocates, like Manoah and his wife, are only lookers on?

To

To expect ſalvation from truth only for ourſelves, without any regard to the riſing generation, is to be like Ephraim—empty vines, *and to bring forth fruit only to ourſelves.* But if God gives us enlargement of heart, as he did to Solomon, compared to the ſand on the ſea-ſhore (*a*); we ſhall take all the elect into our hearts, down to the end of time—the uttermoſt ſhore of this confuſed, and ſin-diſordered world: therefore we ought to contend for God's truth, and to leave our teſtimonies on record, that others who come after us may tread in our ſteps; and not leave volumes of free-agency, human merit, and a pack of nonſenſe, behind us. We may be ſure they will bring enough of this traſh in their hearts when they come into this world; therefore we need not to add to their abundance. I doubt not but many of the riſing generation, when they come to be called by grace, and read ſome of their fathers treatiſes about free-agency, and ſinleſs perfection, will cry out as the Gentiles did in the days of old, "Surely our fathers have inherited lies (*b*)."

It is doubtleſs our duty to pray for the increaſe of Chriſt's kingdom, and for more light and

(*a*) 1 Kings iv. 29. (*b*) Jer. xvi. 29.

knowledge of the truth; to labour day and night in God's vineyard, and to be charitable to the neceſſitous to the uttermoſt of our power; but never to ſtrive againſt God's decrees in order to pleaſe rebels, or make the Bible comport with the pride of wretched and depraved nature: the man that doth this, is allied to Satan, and engaged in the war of Devils. "Let not him that girdeth on this harneſs, boaſt himſelf as he that putteth it off (*a*)." I know ſome of you among whom I labour are much tinctured with that abominable doctrine called Free-agency; and your life and walk proclaim it as loud as your tongues; for it is viſible that the world loves her own, and that you love it: being crafty, I have caught ſome of you who are of this ſtamp with guile. To talk of free-agency and good works, while the feet run to evil, is nothing but ſounding the trumpet of an hypocrite. I am ſure you never learnt this ſatanic trick from my mouth, nor from my life.

I think it my duty as long as I am in this tabernacle, to ſtir up your pure minds by way of remembrance, leſt ye be led away with the er-

(*a*) 1 Kings xx. 11.

rors

rors of the wicked; and ſo fall from your own ſtedfaſtneſs.

If God of his infinite mercy keep you from Arminianiſm, Arianiſm, and Antinomianiſm, I ſhall think you are Chriſtians indeed. I rank the errors of Arminianiſm at the front; becauſe the others are not ſo well maſqued: while the Arminian is robbing you of the doctrines of ſovereign grace, he puts the fable of ſinleſs perfection into your hand, as a rattle to amuſe you; while he robs and plunders your conſcience; and while he is teaching you to reſiſt the ſovereign will of God, he endeavours to charm your ears with free-agency. But the Arian is more open; he proclaims to every one that goes by, that he is a fool. However, they are all three agreed againſt Chriſt; the Arminian cries down *his* merit; the Arian cries down *his* divinity; and the Antinomian cries down the revelation of *him* to the heart. May God turn their hearts to the truth; and keep your ſouls from turning to their errors!

Fret not yourſelves about my creating myſelf enemies; it is better to be hated by all the world for the truth's ſake, than to lie one week under

the

the dreadful apprehenſions of God's wrath, and the ſevere laſhes of a guilty conſcience. *When God gives peace, who can create trouble?* A man's ſpirit will ſuſtain any outward affliction; but a wounded ſpirit none can bear.

I muſt beg leave to inform my reader, that I have thought proper to make an alteration in this ſecond edition of this work. The letters which lately were ſent out in conjunction with it, relative to miniſterial abilities, I thought proper to ſever from it, as they had but little connection with it. But I will correct them, and ſend them out by themſelves, if there ſhould be a call for them, as I think they are more proper to bind up with the Epiſtles of Faith, than with this work. Having got rid of the Epiſtles, I have in their room brought in a few more witneſſes againſt *univerſal charity*, or natural affections, influenced by a ſpirit of rebellion againſt the God of ſovereign love.

The ſovereignty of divine grace, diſplayed in the revelation of Chriſt to my ſoul, was the firſt ſaving truth that ever God made known to me: and as I could not find one perſon in a thouſand that had ever ſeen or felt the ſame power, it

confirmed

confirmed me the more, that what God had done for me was a ſovereign act. I have ſince been more confirmed in it, becauſe it was revealed to me who never expected it, and is withheld from thouſands who are working hard to get it. Theſe things led me to ſee, that *the race is not to the ſwift, nor the battle to the ſtrong*; but that both the prize and the victory is *of God who ſheweth mercy*. This, and the other connected doctrines, being revealed by God himſelf to my ſoul, I think I am in duty bound to enforce and defend, with ſuch abilities as God has, or ſhall think proper to furniſh me with.

To my own Maſter I expect to ſtand or fall; and if this my teſtimony in behalf of his ſovereignty be a falſe one, he has wiſdom enough to overthrow it, and power ſufficient to puniſh me for it. But I know 'tis the teſtimony that he revealed to me; the teſtimony impreſſed on my conſcience; the teſtimony of his own word and Spirit; the teſtimony that himſelf bore; the teſtimony that God will ever honour; and the teſtimony that he never did, nor never will diſdain to own.

Armi-

Arminianism at present sadly obscures the truth of God: Popery and that system will one day unite under one displayed banner, and out of each host the elect of God will one day be called; and a light sufficient will be given them, to discover the enemies of their liberties, to which, by a covenant of sovereign grace, they were predestinated. These things considered, have led me to exclude the former letters, and to bring in a few more witnesses against universal charity, in order to push the sentence a little more home into the compassionate bowels of rebellious nature.

If my reader be inquisitive to know what I mean by the terms *universal charity?* be it known to him, that I do not mean that love and liberality that is required by the second table of the moral law; far from it. For I know, that in this sense a man is to love his neighbour as himself; and if he be able, he is to shew it by a generous relief of him in his necessities. According to my ability, I have no objection to be *weighed in an even balance*, with any accuser that I have got in the world, with respect to this commodity.

Nor

Not do I mean that affection which every converted ſoul ſhould ſhew to his neighbour, in reproving him, exhorting him, praying for him, or *holding forth the word of life to him*, which (if bleſſed by God to his converſion) is that *charity which covereth a multitude of ſins*. In this reſpect, *I could ſpend and be ſpent for my neighbour*; and have laboured as hard, and ſuffered as much in behalf of their ſouls, as thoſe who have pretended to exceed the *bowels* of God himſelf in the behalf of ſinners. But the *univerſal charity* aimed at in this work, is that pretended love of erroneous profeſſors, who are contending for the ſalvation of all the world; and diſputing againſt the ſovereignty of God, and againſt his word in the behalf of them. Surely, if this ſpirit came from God, it would never cavil againſt his *ſovereign will*.

The Saviour rebuked this in Peter, as coming from the devil, *Get thee behind me, Satan: thou art an offence unto me: for thou ſavoureſt not the things that be of God, but thoſe that be of men* (*a*). Thus the Saviour ſhews, that every ſpirit which takes the part of fleſh and blood, and rebels

(*a*) Matt. xvi. 23.

againſt the will of God, is from the *devil* himſelf.

Men of this temper ſeem to meaſure God by themſelves; becauſe they pretend to ſhew ſo much love to apoſtate rebels, and to thoſe that bear the condemned image of Adam; they think that God's *everlaſting love* muſt run in this their pretended channel; *they think that God is altogether ſuch an one as themſelves; for which wretched compariſon God ſays he will reprove them* (*a*). From this pretended affection, influenced by a ſpirit of rebellion againſt God, comes all the univerſal doctrines that we hear of in our days. God's love, which in every age has appeared diſcriminating, is fixed upon all the human race, they tell us; when the Saviour declares it to be ſovereign; *Many be called, but few choſen* (*b*). Some declare, that God choſe all alike (if ſuch a choice can be), but the Saviour ſays, that *he choſe* his people *out of the world* (*c*).

They tell us, that Chriſt redeemed all men; when the ſcriptures declare that God *redeemed his elect from among men* (*d*). If God redeemed

(*a*) Pſal. l. 21. (*b*) Matt. xx. 16.
(*c*) John xv. 19. (*d*) Revel. xiv. 4.

ſome

ſome from among others, then thoſe that the elect were redeemed from, were not redeemed. *When God gave Egypt for Iſrael's ranſom*, he gave no *ranſom* for *Egypt*. If the *wicked are a ranſom for the righteous, and tranſgreſſors for the upright* (*a*), then thoſe wicked tranſgreſſors had no ranſom paid for them, however the doctrine of univerſal redemption is earneſtly inſiſted on;—but I defy the world ever to get one text of ſcripture to prove it. Chriſt ſays, *I lay down my life for the ſheep* (*b*). But all are not ſheep. They that are the choſen flock of God are redeemed; *I lay down my life for the ſheep*. All that the Saviour died for were *ordained to life*; and thoſe that are thus *choſen* and *redeemed*, muſt be brought to receive the *grace of faith*; *for as many as were ordained to eternal life believed* (*c*). But ſome are not *choſen*, theſe are not *ſheep*, therefore the *gift of faith* is withheld from them; *But ye believe not becauſe ye are not of my ſheep, as I ſaid unto you* (*d*). Chriſt, in the 12th verſe, had called them *hirelings*, and in the next place he told them that *they were not of his ſheep*; and that was the reaſon why the gift of faith was withheld from them. *When*

(*a*) Prov. xxi. 18. (*b*) John x 15.]
(*c*) Acts xiii. 48. (*d*) John x. 26.

the Jews heard this, then they took up ſtones to ſtone him (*a*).

As univerſal redemption cannot be proved from the Bible, I am ſure it cannot be taken nor ſupported from any obſervations that can be made on the conduct of the world; for the generality of mankind give us no proof by their conduct, of their being *waſhed* in a Redeemer's blood, or of their being *redeemed from a vain converſation* (*b*).

Thus theſe univerſal bowels of corrupt nature that ſound ſo univerſally in their compaſſions towards the *inhabitants* of *earth* and *hell*, are ſet up as a ſtandard for God to work by, and have brought forth the doctrines of univerſal grace and univerſal redemption, which I believe to be nothing but *univerſal lies*. Hence I conclude, that thoſe perſons who pretend to have ſo much love for poor ſinners as to make the grace of God, and the redemption of the Saviour, come over to their ſtandard, is a pretended charity, which comes not from God, but from themſelves; becauſe it favours *falſehood* more than *truth*: and while it is ſounding out univerſal grace, it bears a falſe witneſs; it contradicts the ſcriptures; and it rebels againſt the

(*a*) John x. 31. (*b*) 1 Peter i. 18.

ſovereignty

ſovereignty of God, in perverting his word to pleaſe men. Surely *there is no wiſdom, nor underſtanding, nor counſel againſt the Lord* (*b*).

I doubt that ſome have been ſo ſtrenuous for univerſal redemption, that they have neglected particular redemption. Every man that is ſaved muſt experience redemption for himſelf; it muſt be known by every particular ſheep of the *Saviour's fold.* Univerſal redemption will afford but little comfort to one in rebellion againſt God, condemned by his own conſcience, and who never was purged from his guilt, nor *redeemed from his vain converſation.* Thus redemption becomes particular to every choſen veſſel: nor can it ever be proved to be univerſal, until we have got the univerſal teſtimony of every man in the world having received it; which I ſee no likelihood of at preſent. Reader, fare thee well. Peace and truth be with thee; while I remain thine to ſerve, with ſuch as I have,

WM. HUNTINGTON.

(*b*) Prov. xxi. 30.

sovereignty of God, in preserving his word to plead unto. Surely there is no reason, nor warranting, we could desire for Love (b).

I doubt that some have been so strong for universal redemption, that they have neglected particular redemption. Every man that is saved must experience redemption for himself; it must be known by every particular heir of the Saviour's love. Universal redemption will afford but little comfort to one in rebellion against God, condemned by his own conscience, and who never was purged from his guilt, nor delivered from his sins redemption. Thus redemption becomes particular to every chosen vessel: nor can it ever be proved to be universal, until we have got the universal testimony of every truth in the world having received it; which I see no likelihood of at present. Reader, fare thee well. Peace and truth be with thee: while I remain thine to serve, with such as I have,

WM. HUNTINGTON.

(b) Rom. xi. 32.

UNIVERSAL CHARITY PURSUED AND TAKEN.

Try the ſpirits whether they are of God. 1 John iv. 1.

PRAY from what fountain does this *Univerſal Charity* flow, which ſeems to exceed even the Bowels of the ALMIGHTY? God himſelf has declared his Love to be *diſcriminating*.—*Jacob have I loved, but Eſau have I hated* (*a*). But is the Eternal Love of the Godhead fixed on *all* the human race? I anſwer, No—an *Erroneous Church*, or *a myſtical Harlot, is one of the deep pits which the abhorred of the* LORD *are to fall into* (*b*). Now as the Scriptures declare ſome to be *hated*, and others *abhorred of the* LORD, it cannot be the *Love of* God *ſhed abroad in the heart by the Holy Ghoſt*, that appears ſo tender of rebels, and ſo furious againſt the decrees, and againſt the obedient and loyal Subjects of the KING OF KINGS.

As God does not appear to be the fountain of this love, it muſt come *from a corrupt ſpring*. I believe the devil, operating on the natural paſſions of men, has deceived many—he can ſhew a ſhining robe, as

(*a*) Mal. i. 2. Rom. ix. 13. (*b*) Prov. xxii. 14.

well as a cloven foot. Some, whoſe convictions are real, and deep, he will engage with dreadful aſſaults, and follow hard with *fiery darts*.—He can alſo turn himſelf *into an Angel of Light*, and act on the other ſide of the queſtion. In this dreſs he operates on the fleſhly paſſions of many, and fills them with pity for all who bear his image, but arms them with malice againſt God, and againſt thoſe who ſhine the brighteſt in CHRIST JESUS. This unſcriptural love appeared in *Jezebel the queen—She fed four hundred prophets of Satan at her own table*—but would not ſuffer a ſound prophet of God to live upon earth. When the judgments of God fell on her favourites for witchcraft, her tender paſſions flowed ſo rapid for thoſe miſerable wretches, that ſhe would expoſe her ſoul to all the vengeance of Heaven, in avenging their blood.—*The Gods do ſo to me, and more alſo, if the life of Elijah* (*a*) *be not as one of them by to-morrow about this time* (*b*).

However, ſhe was miſtaken; ſhe could not make the life of Elijah like one of them, becauſe he was a choſen veſſel;—nor could his own prayer, put up in a pet, alter God's irrevocable decree (*c*). Nay tho' he *requeſted to die*, confeſſing that he *was no better by nature than his fathers*; yet his prayer was not anſwered, becauſe he aſked amiſs. He neither dies according to Jezebel's threatening, nor in anſwer to his

(*a*) 1 Kings xix. 4. (*b*) 1 Kings xix. 2.
(*c*) 1 Kings xix. 4.

own prayer, but goes to heaven a *new* way, according to God's fore-appointment. As theſe bowels of charity ſounded ſo much in Jezebel for the baſeſt of mortals, we have great reaſon to believe that they were ſtirred in her tender boſom by that ſpirit with whom ſhe was ſo familiar. It appears to me, both her title and her poſſeſſions, together with all her religion, came from Satan; and by the portrait the Holy Ghoſt has drawn of her, ſhe was the *miſtreſs of witchcraft*, the *nurſe of wizards*, a *murderer of ſaints*, an *enemy to Chriſt*, a banquet *for dogs*, and a portion for devils.

This Univerſal Charity, tinctured with rebellion againſt God, has often, under the temptations of Satan, wonderfully appeared in many eminent ſaints of God. Various are the ſuggeſtions of Satan to ſuch as fear the Lord, and generally ſuited to the perſon's ſtate of mind and diſpoſition; but all operations that beget hard thoughts of Chriſt, rebellion againſt him, or leſſen in the leaſt our eſteem of him, are ſure to come from the Devil and ourſelves:—*There is no wiſdom, nor underſtanding, nor counſel againſt the Lord* in his word (*a*). When this ſnare has been laid in the council of Satan, in order to get God's ſervants to harden their faces againſt him, God has generally, in a reproving way, broke it, and delivered his poor ſaints out of it. But it appears one of *Satan's ſtrong holds* to many, and I

(*a*) Prov. xxi. 30.

fear

fear that many live and die in it:—that ſoul ſhall never be ſaid to be *circumciſed to love God with all his heart*, whoſe tenderneſs is diſcovered in behalf of the wicked, and hardened againſt God and his Elect.

Samuel himſelf, a man begged of God by his pious mother, and devoted to him from the cradle; a prophet, *whoſe word never fell to the ground*, and one of the brighteſt characters in the whole Bible, ſeems for a while entangled in this net of Satan. Samuel found that Saul, who became a proverb for appearing among the Prophets—whom he had anointed, at the command of God, with oil out of a phial, to ſhew the brittleneſs of his kingdom, and his ſlippery foothold (*a*); to whom God *gave another heart* (*b*) for government and war—but not *a new heart* as a ſaint receives (*c*); and knowing he was *turned into another man* (*d*), but not *a new creature in Chriſt* (*e*), the thoughts of God's *rejecting Saul from being king* ſo moved the bowels of natural compaſſion in Samuel, that he *ſits up all night weeping for Saul* (*f*), till the reproofs of Heaven ſtop the torrent of his tears. *Samuel, when wilt thou ceaſe weeping for Saul? ſeeing I have rejected him from being king* (*g*). *I gave him at firſt in mine anger, and ſhall take him away in my wrath* (*h*). If theſe affections

(*a*) 1 Sam. x. 1.
(*b*) 1 Sam. x. 9.
(*c*) Ezek. xxx. 36.
(*d*) 1 Sam. x. 6.
(*e*) 2 Cor. v. 17.
(*f*) 1 Sam. xv. 11.
(*g*) 1 Sam. xvi. 1.
(*h*) Hoſ. 13. 11.

for

for Saul had flowed from a divine influence, ſurely God would not have rebuked them.

David himſelf ſeems at one time to be entangled in this ſnare, and diſcovers it in a ſtrange petition. He orders *Iſrael to be numbered*, and God commanded that each ſoul who was numbered ſhould *pay half a ſhekel for his head*, as an offering to God, who had raiſed them *from one as good as dead* (*a*), to be *as the ſtars of Heaven for multitude, and as the ſand by the ſea-ſhore, innumerable* (*b*). This appears to be done as an offering to acknowledge the faithfulneſs of God to his promiſe, in multiplying Abraham's offspring; *ſeventy thouſand* appear idolators—or, in other words, they loved their money more than their God—they paſs the Pole, but could not afford their *half ſhekel*; Juſtice draws her ſword, and cuts off the ſeventy thouſand at one ſtroke (*c*). At the ſight of this, univerſal charity is ſtirred up in the heart of David, —dictates a deſperate petition, and aſks an irreverent queſtion: *Let thy ſword be on me, and on my father's houſe, but as for theſe ſheep, what had they done?* (*d*). However, when David got a little more into his right mind, he ſeems to drop his affections for idolatry, and lets them center on their proper object.—*Do not I hate them that hate thee? I hate them with perfect hatred; I count them mine enemies: Search me, O Lord, and try me; and ſee if there be any wicked way in me, and lead me in the way everlaſting.*

(*a*) Exod. xxx. 13. (*b*) Heb. xi. 12.
(*c*) 2 Sam. xxiv. 15, 16. (*d*) 2 Sam. xxiv. 17.

‡ Paul

Paul himſelf, our great and bleſſed apoſtle, ſeems to be caught in this web: but he ſoon finds the ſnare broken, and he is delivered. *I could*, ſays he, *wiſh myſelf accurſed from Chriſt for my brethren's ſake, who are Iſraelites according to the fleſh.*—And this was fleſhly affection with a witneſs, blown up to an amazing height; even to *wiſh himſelf accurſed from Chriſt for their ſake* (*a*). Howbeit, God ſent him a few *ſtripes*, *bonds*, and *impriſonments* from his fleſhly brethren, in order to wean him, and then he appears with a becoming zeal for his God.—*If any man love not our Lord Jeſus Chriſt, let him be accurſed till Chriſt come* (*b*).

It appears to me, that Moſes was for a time taken in this ſnare, while encamped *in the wilderneſs*.—Iſrael had *made a calf*, *danced round it*, and worſhipped it; and they muſt all be pardoned to a man, in anſwer to a petition put up by Univerſal Charity. *And Moſes returned unto the Lord, and ſaid, Oh, theſe people have ſinned a great ſin, and have made themſelves gods of gold. Yet now, if thou wilt, forgive their ſin; and if not, blot me, I pray thee, out of thy book which thou haſt written* (*c*). But the ſucceſs of this prayer ſhews that the Holy Ghoſt did not dictate it—this evidently appears by the anſwer: *And the Lord ſaid unto Moſes, whoſoever hath ſinned againſt me, him will I blot out of my book. Therefore now go, lead the*

(*a*) Rom. ix. 3. (*b*) 1 Cor. xvi. 22.
(*c*) Exod. xxxii. 31, 32.

people

people unto the place of which I have ſpoken unto thee: Behold mine angel ſhall go before thee: Nevertheleſs, in the day when I viſit, I will viſit their ſins upon them. And the Lord plagued the people, becauſe they made the calf (*a*). I believe that petition in the Common Prayer Book came from the ſame quarter, "*That it may pleaſe thee to have mercy upon all men.*" Chriſt *prayed not for the world*, but *for them* that his *Father had given him, out of it*. I believe the earth was never without the ſin unto death upon it, and the Spirit of God never gave us leave to pray for that.

David ſeems to be caught in this web again at the time the withered arm (of free-will) was by Uzza ſtretched out to the aſſiſtance of Omnipotence. God, in the fire of jealouſy, for his own glory, ſtruck him dead for his pains. If he is curſed of God, who *makes fleſh his own arm*, what can he be but doubly curſed who puts forth an arm of fleſh to prop up the *Ark of God's ſtrength*? "*God ſmote him for his error*, becauſe he had *kindled his anger* (*b*)." Univerſal Charity ſteps into the heart of David, and takes up the cauſe of Uzza—"And David was diſpleaſed, *becauſe God had made a breach upon Uzza*," and refuſed to take *the ark* home to him (*c*). We have too many in our days, who are making fleſhly confidence both their baſis and their bulwark; however, the

(*a*) Exod. xxxii. 34, 35. (*b*) 2 Sam. vi. 7.
(*c*) 2 Sam. vi. 8, 9, 10.

fire

fire of God's anger will make a breach in them, even if they ſet up a thouſand.

The ark was by David refuſed, and conſequently his God alſo, while this univerſal charity for Uzza kept the throne of his heart. David, it ſeems, carried the ark aſide, *into the houſe of Obed Edom the Gittite*, and there it muſt reſt *three months*, becauſe it would not allow of co-partnerſhip. However, God's bleſſing attended his own ark, though not the fleſhy arm of Uzza—*And God bleſſed Obed Edom for the ark's ſake, and all his houſehold.* Theſe tidings coming to David, provoked him to jealouſy, and a little ſpiritual jealouſy cures the breach which Univerſal Charity had made between his Lord and him, and brings him to own, *they had not ſought God after the due order.*

I am much miſtaken if this Univerſal Charity was not the door by which the whole troop of hypocrites crept into the primitive church.—*Thou ſeeſt, brother Saul, how many thouſands there are of Jews who believe—and they are all zealous of the law.* Thou muſt *ſhave thy head, and ſay, four men with thee have a vow on them* (thou muſt ſay ſo), *then purify thyſelf with them*—This is eſtabliſhing what Chriſt came to aboliſh. *And be thou at charges with them*—This is reconciling the world and the elect together. But their counſel for peace God turned into a war—and Paul paid dear enough for it; and ſo will all

thoſe

thoſe who go on with it (*a*). God ſoon cured the apoſtles of this diſeaſe, by ſhewing them what monſters they had embraced: Some advanced dreadful errors; ſome divided and ſcattered; others perſecuted and raged; ſo they were obliged to purge *out this old leaven*, ſhut up the door of Univerſal Charity, diſcharge a whole ſhower of artillery from the quiver of God at them, and give a command to all the elect, *not to receive them into their houſes, nor bid them God's ſpeed.*

God ſhews us in his word the unalterable doctrines of his covenant delivered by his ſervants, for our eſtabliſhment in free grace. He likewiſe ſhews us the noble feats of their faith, and their holy walk for our example; and ſhews us their failings alſo, and the advantage Satan took of them, for our admonition. And among all the temptations with which they ſeem to be tried, this to Univerſal Charity was none of the leaſt;—but God delivered his ſervants *out of them all.*

I had an experience of this temptation myſelf; being at times ſorely tempted, for five and twenty years at leaſt; and for near two years before ſalvation reached my heart, I ſeldom was free a minute. I was tempted to believe that Satan made the world; and this was ſtrengthened by my long ſeeking, working, ſtriving, crying, confeſſing, and praying, and yet not being rewarded with grace for all this

(*a*) Acts xxi.

lip-

lip-ſervice. I was grievouſly tempted alſo to pray to Satan, to deal propitious with me in hell, when I came there, becauſe I had long fled from his ſervice. I cried alſo to God to deliver me from Satan, but I could find no God, therefore I was tempted to believe there was none.

What kept me from praying to Satan was, that of my being tempted perpetually to blaſpheme the ALMIGHTY. If there is no God—why am I tempted thus to abuſe him? Having been long tempted with ſuch things as thoſe—to drown myſelf in the Thames, and many more, too baſe to mention, and being at laſt chaſed from all confidence in myſelf—finding my rationality hang long at a balance, and *my life in doubt*, I was obliged to throw away my Whole Duty of Man, and my Common Prayer Book alſo, and betake myſelf to calling on Chriſt alone. And though my prayer was with the *words* of *one deſperate*, yet, in anſwer to that prayer, Chriſt delivered me. —My ſin, guilt, deſpair, hardneſs of heart, envy at God, cavilling at election, fear of death, darkneſs, ignorance, and unbelief, took their flight at once, and Satan with them. Chriſt, with all his *ſalvation*, beauty, *grace*, and glory, came into my ſoul in a minute;—for which I hope and truſt I ſhall bleſs his name for evermore.

At this time I had never heard the Goſpel, nor did I for ſome months after. I now ſaw my calling was clear, and my eternal *election ſure*; and for many

months my ſoul enjoyed it. Satan now could not invade me as an *aſſailant*, but he came as a *viſitor* to endeavour to ſpoil this bright work, by turning me into an Arminian. He firſt ſet me to look at the whole troop of Phariſees who attended the Church, and eſpecially the Communicants; and, to move me the more to pity them, he put my wife among them. Had it ſtopped here, it had been well; but, alas! it was accompanied with malice againſt God. I converſed with ſeveral of them, and found them all blind. And here I looked up in anger, and impiouſly aſked God what was to become of all theſe? And he as powerfully anſwered me—*Except they are born again, they cannot ſee the kingdom of God.* Having ſhed ſome thouſands of tears over them, I was tempted to view the profane, the heathens, and blacks; and then it was ſuggeſted to me, What do you think of *election* now? Here I began to wage war againſt the Sovereignty of my *Maker*, and wept for thoſe which I never ſaw. This is taking part with the *potſherds*, and *ſtriving againſt our Maker* (*a*).

After this, the hard ſtate of *beaſts* was repreſented to me,—how hard they fared, and yet they were never to be ſaved; many tears of pity I ſhed over *them* alſo. Theſe tender feelings I nurſed, and thought I had more mercy than even God himſelf.

(*a*) Iſaiah xlv. 9.

Here I felt an heart riſing with malice againſt God, Chriſt, his ſovereign *grace*, his *elect*, and all that held *election*. Long did I carry on this dreadful *rebellion againſt God*, and yet mourned, and wept over beaſts, creeping things, and inſects; but no feeling for a ſuffering Saviour.—God left me for a while, to ſhow me my *folly*; and folly it is, or I am ſadly miſtaken.

The next ſtep I took in this wonderful progreſs, was to conſider *fallen Angels*, who I knew were excluded from all hope in God, and that for ever. Soon my bowels began to yearn over them: feeling this, the very heavens began, I thought, to lower over my head:—My blood ran cold, my hair ſtood an end, my loins ſhook, my *hope* ſunk, and *the pains of hell gat hold on my ſoul*. Here God brought afreſh to my mind the long ſiege, and many *ſnares* Satan had laid in my way, in order to drag me to his infernal regions.—And I was now pitying the curſed adverſary of God and man, and fighting againſt my God and Saviour, who *died* to *ſave* me from *Sin*, *Satan*, *Death*, and *Hell*. I went ſo far in this ſnare, as to determine to caſt off all hope in God, and to take my lot with the world, ſuppoſing that eternal *damnation* was to be my doom.

This is the very root of Arminianiſm, and I know what fruit it bears. However God, in anſwer to prayer, delivered me, and I went back in my affections to my dear *Maſter*, wept over *him*, loved *him*

as

as a *friend*, reverenced *him* as a ſovereign, and left heathens, brutes, and devils to the diſpoſal of infinite wiſdom and ſovereign pleaſure. Since that, I have thus accounted for Satan's coming in this dreſs. We have more indwelling *ſin* in us than we have *grace*, therefore Satan works on that, being his own *ſeed*;—and hence it is ſome are led to pity *devils*. We have alſo more fleſh and blood than *grace*; hence we are led to pity our own fallen image in *rebels*. Every man being *like the beaſts that periſh* in his nature, and *brutiſh in his knowledge*, a very ſlight temptation will lead him to pity brutes; we having more of ſin, fleſh, and beſtiality, than we have of God's *Spirit*. Natural affections will flow under ſtrong temptations, more to ſinners, beaſts, and devils, than they will to God himſelf.

Theſe temptations have beſet many of God's elect; but he always makes a way for their eſcape;—and they who continue in them cannot ſay that *grace reigns*;—and thoſe who die in them, will find none of this univerſal charity exiſt in hell—there is no love there. We need not wonder at theſe temptations beſetting the elect, when even Chriſt himſelf was tempted to ſelf-murder, and even to *fall down and worſhip* Satan. It is from this root of univerſal charity, that thoſe compaſſionate words flow, which we ſo often hear of, being poured out in behalf of Cain, Eſau, Judas, Saul, Ahab, and Pharaoh, declaring Chriſt *died for them*. Chriſt promiſed to ranſom his people from the power of the grave, and

to redeem them from death; *O death, I will be thy plague! O grave, I will be thy deſtruction! repentance ſhall be hid from mine eyes* (*a*). Now if Chriſt redeems ſinners, he has promiſed to redeem them from death; it cannot mean temporal death; for *it is appointed unto all men once to die.* It muſt be ſpiritual death that the Saviour means: and if all are thus redeemed, how comes it to paſs that the ſcriptures declare ſo many to be in hell already.

When we hear from a pulpit thoſe bowels of univerſal charity, ſounding in all their tenderneſs, pity, ſympathy, and love, for rebels, reprobates, traitors, and apoſtates, we may ſoon gueſs who is the preacher. And if they call themſelves apoſtles, as Peter was, we may anſwer them as Chriſt did him: "*Get thee behind me Satan.*" They ought to be an *offence to us*, becauſe they *ſavour not the things that are of God, but thoſe that be of men* (*b*). All the enemies this univerſal charity has, appear to be only God's ſovereign, electing, and everlaſting love to his choſen; Chriſt's particular redemption of his people, and the Holy Ghoſt's ſovereign and diſcriminating operations on the favourites of God. All the advocates for free will that I ever converſed with, ſeemed to be in love with all, but the ſovereign acts of grace, and the choſen of God; but theſe they oppoſe. And ſeeing they open their mouths *againſt God, his living temple, and they that dwell in the heavens*, we have

(*a*) Hoſea xiii. 14. (*b*) Matt. xvi. 23.

reaſon

reaſon to believe there is not much of God in them; if there was, *their hearts would be where their treaſure is* (*a*).

A woman once told me, that a certain preacher throwed the gates of heaven wide open; I anſwered, that ſhe ought to be damned if ſhe boaſted of power to enter in, and yet ſtaid out; howbeit I fear ſhe is on this ſide the door to this day. Another told me, after hearing a diſcourſe from me about election, that I barred the gates of heaven, but Mr. Univerſal Charity opened them to all. I told her, if he did, there were none let in but God's elect; for *all that are there are called, choſen, and faithful* (*b*).

A free-will preacher, ſome time ago, made a complaint that his congregation was thin, he had preached them almoſt all away; and, under much concern, he ſaid *Election* was the *doctrine* of the day; nothing would go down with people but *election*. I would to God that every profeſſor in the world were able to make their calling and election ſure, as God commands; and then I believe they would *rejoice* (as the Saviour ſays) *that their names were written in heaven*. But if this ſaleſman has ſo clogged the market with free-will, that all the buyers *ſtand idle*, he ought to ſet forth *free grace*, and ſee what that will do. Let him take his market-bell, and cry a ſale, as Iſaiah did, *without money, and without*

(*a*) Matt. vi. 21. (*b*) Rev. xvii. 14.

price (*a*). Why does he *ſet forth the refuſe of the wheat, making the ephah ſmall, and ſhekel great, and falſifying the balances of juſtice by deceit?* I know there is *corn to be ſold* in our Egypt, and God has ſent it from heaven for our *food*, and why ſhould he try to make a *famine? He that withholdeth corn, the people ſhall curſe him: but bleſſings ſhall be upon the head of him that ſelleth it* (*b*). God has not ſent us a *famine of hearing the word of the Lord* (*c*), and why they ſhould *make our fruitful land barren by their wickedneſs*, I know not. God has promiſed *corn to make the young men cheerful* (*d*); and I ſee no cauſe to make them *ſad* with *chaff*. They ought *to tread out the corn* (*e*), and feed *the young aſſes with clean provender* (*f*).

I will take notice of the effects of free-will charity, and leave the root for a while. After God had delivered my ſoul from that gilded bait called, or rather nick-named, *Charity*, I walked about five months in the happy enjoyment of electing love, till one day I dropt into company with a very ſtrenuous free-willer, who lived at *Weſton-Green in the pariſh of Thames-Ditton*, in the county of Surry: he was one who appeared to walk like an angel, and was fourteen years old in his profeſſion. I mentioned God's love to my ſoul, and innocently told him how I had fought againſt *election*; how God had applied it to

(*a*) Iſaiah lv. 1.
(*b*) Prov. xi. 26.
(*c*) Amos viii. 11.
(*d*) Zech. ix. 17.
(*e*) 1 Cor. ix. 9.
(*f*) Iſaiah xxx. 24.

me,

me, and my *comfort* in it; not in the leaſt ſuſpecting that he would deal with my conſcience as a *thief*. However his viſage ſoon changed with envy. He told me I was wrong; and added, I was but young in the ways of God, but he was of long ſtanding. I, fool like, *thought length of days muſt teach wiſdom* (*a*); not conſidering, *that old men are not always wiſe, nor do the aged*, at all times, *underſtand judgment* (*b*). However, he being very zealous (*though not according to knowledge*), took me into a private apartment, to *expound to me* (I may ſay) *the way* of confuſion; and ſo indeed I found it to my ſorrow.

He brought forth a treatiſe, wrote by one F--h--r, and he entertained me with it almoſt the whole afternoon. The book, as far as I can remember, ſeemed to be as ſound as fleſh and blood could make it; and I believe was as good a *web* as carnal reaſon is capable of weaving from the quills of human invention. And, in order to ſet it off, there was, here and there, a text of ſcripture jumbled in. But that good author ſeemed to be more earneſt for *fruit*, than for ingrafting; and I believe would be better pleaſed with a crop of *leaves* than a good *root*. However, we are told not to expect *grapes from thorns, figs from thiſtles, nor good fruit from corrupt trees*. I often cried out, O Sir! that is boggy ground, I cannot venture on that! Don't ſpeak againſt it, ſays he, you don't underſtand it: So he laboured to put a better

(*a*) Job. xii. 12. (*b*) Job. xxxiii. 9.

face on it; but it was ſtill *one of the lean kine*. He laboured with more fervency to bring my ſoul from Chriſt, than ever I did to bring a ſoul to him—*I ſpeak this to my ſhame.*—Finding my head like a gentleman's garret, filled with this lumber, *I fled out of the houſe, both wounded and naked.* I went that night to hear the word preached; but there was nothing for me: free-will and free-grace were ſtriving perpetually in my mind for a month or more; I had nothing in me but this *pro* and *con.* The thoughts of falling from the bleſſed ſtate in which I had long been, and being damned after all; knowing what a dreadful place hell was, by the dreadful pains which I had felt of it; and knowing what a powerful adverſary Satan is; Alas! ſaid I, if final apoſtacy from a ſtate of *grace* be true, and I only ſtand in my *own* ſtrength, fall I muſt; and then *there is no more ſacrifice for ſin, but a fearful looking for of judgment* (*a*).

Theſe things filled my ſoul with ſlaviſh *fear*, threw me into *bondage* again, ſet me to ſtriving in my own ſtrength, and my *heart to fretting againſt the Lord* (*b*). My evil tempers often hurried me into ſin, which ſtopped the mouth of *prayer* and *praiſe*; nor could I read, meditate, or ſtay my thoughts on any thing. Thus was my mind entangled in the Arminian labyrinth, till the billows of horror rolled *over my ſoul, and I ſunk in deep waters, where there was no ſtanding, ſo that the floods* of deſpair *overflowed me.*—This is the

(*a*) Heb. x. 27. (*b*) Prov. xix. 3.

cauſe

cauſe why I am ſo ſevere againſt that doctrine;—but none but a burnt child dreads *that* fire.

Being one day buſy in howing a ſand-walk at Ewell in Surry, (mourning under my preſent diſtreſs of mind, and the perilous ſtate I appeared to be in) and reaſoning that it was God's grace alone which begun, *and would* ſurely carry on *this work:* the anſwer in my mind was, No; I had improved the day of grace *myſelf*, and falling away was a truth, for I was already fallen. This cut me ſo deep, that I curſed the day I ever ſaw that wretch. Oh, ſaid I, if Chriſt will but ſhew me that the whole work was of *him*, and give me ſecurity for the future, I would never grudge to ſerve him day or night. I would not care how hard I worked, or how much I ſuffered, if an eternal portion of his love and preſence was but ſecured to my ſoul.

In anſwer to this, a voice from heaven ſounded in my heart with theſe words: "Don't you know that the ſcripture ſays, *No man can come to me, except the Father draw him?*" I anſwered in anger, with a loud voice, "I know it ſays ſo!" The anſwer came again, and ſaid, "If you can find a paſſage in *ſcripture*, where it is ſaid, a man has a power to come, then you may prove the Bible lies." This taught me, that God holds his power to command, though man has loſt his power to obey. And as there are many who boaſt of will and power, God has an undeniable right to ſet them this impoſſible taſk, namely, *to put away their evil, make themſelves a new heart, learn to do well,*

well, make themſelves clean, &c.; and, as a juſt God, damn them for not performing that taſk, which they boaſt of having power to do. And as for the elect, I ſaw they were brought under the *terrors* of the *law*, and there ſet to work in their own ſtrength, *to convince them* of their inability to create in themſelves a new heart and a new ſpirit; and by ſpending their *ſtrength* with *nitre*, and *much ſoap* (*a*); and finding it nothing but *waſhing the Ethiopian white* (*b*); and that *their iniquities are ſtill marked before God* (*c*); *they fly for refuge* to ſovereign mercy in Chriſt, *having ſpent all their living, and getting* only *worſe, inſtead of better*; then Chriſt *gives them a new heart, a new ſpirit, makes them clean, cauſes them to walk in his ſtatutes*, and promiſes that *they never ſhall depart from him* (*d*).

This I found was the privilege of a *ſon*, the other is the taſk of a *ſervant*: And *the ſon is to abide in the houſe for ever* (*e*), but *the ſervant is to be caſt out of doors* (*f*). And although a gift of ſpeech to preach, or pray, or a legal awakening, may be given to a *ſervant* in this life, yet *they are all to be taken away again from him*, but not *from the ſon*; he is to loſe nothing of his *inheritance for ever* (*g*). Theſe things made the ſcale of Arminianiſm move up, and ſoon I ſaw it kick the beam; for poor ſinners in that ſcale *are lighter than vanity*. But eternal *election*, and final

(*a*) Jer. ii. 22.
(*b*) Jer. xiii. 23.
(*c*) Jer. ii. 22.
(*d*) Ezek. xxxvi. 27.
(*e*) John viii. 35.
(*f*) Gal. iv. 30.
(*g*) Ezek. xlvi. 16, 17.

perſeverance,

perſeverance, came down full weight, and I ſoon felt myſelf in that ſcale. This brought me out of the free-will fog, and *truth ſhined* in my heart like a comet; and he that cannot reconcile theſe things, has not loſt his *veil*—and he that perverts them with open eyes, is worſe than a devil; for he is a rebel againſt God, and he deceives the ſouls of others.

From that moment I waged war againſt free-will; and if God ſpares my life a hundred years longer, I hope he will employ me in this battle, and let me die in this fight; and I am fully perſuaded I ſhall never doubt of its being the battle of the Lord. Soon after, this champion (whoſe name is *Hackſton*) attacked me again, and brought many paſſages to me, which I had not conſidered: Yet God gave me underſtanding in them while he was bringing them forth, and enabled me to wrench the ſword out of his hand, turn its edge againſt him, *cut his ears*, and made his *countenance fall*. And I lived to ſee his fancied *joy wither*, for I fear he was but a *ſon of man* (*a*); becauſe he ſeemed to drop into the world again, and under every ſermon he generally ſlept till it was over. Alas! if the grace of God does not hold us up in our profeſſion, I am ſure free will muſt give way.

We had a parſon in the church, who was ſeldom ſober a day in the week; but I never heard him ſay any thing againſt this miniſter: but if he went to

(*a*) Joel i. 12.

hear

hear an honeſt, ſound Calviniſt, he generally wrangled againſt him, to thoſe in company, all the way home; ſo it appeared not to be *ſin* which he hated, but the *truth of God.* I have often been enabled to ſtop the mouth of theſe pretenders to *good works* in point of *merit*, by ſetting my works againſt theirs, and appealing to their own conſciences for a teſtimony, as they lived cloſe by me—I told them they promiſed *to go, but went not.* I ſaid I would *not go,* but God made me go: I worked hard, yet felt myſelf *unprofitable*—They did nothing but cavil, and yet *boaſted* of merit. And I have ſometimes told them, that my works would weigh down the works of fifty ſuch trunk-makers; though we dare not boaſt before God, yet we are not to debaſe ourſelves before hypocrites. *The righteous falling down before the wicked, is as a troubled fountain, and corrupt ſpring* (*a*).

When they have been contending with me for final apoſtacy from *grace* (as they call it), I have told them, if they *believed* that they could finally fall, and be damned, they might fall. Their faith was not the gift of God—nor the *faith of God's elect*—*according to their faith* (or rather their fancy) *be it unto them.* I believed I never ſhould finally fall, *and according to my faith it would be unto me* (*b*). God is not bound to keep them on, in his ſtrength, who reject his Omnipotent Arm.—I found I could not drag them out of their *pit*, and why ſhould they want

(*a*) Prov. xxv. 26. (*b*) Matt. ix. 29,

to

to pull us down from our *rock?* They have been forced often to confeſs to me they were in *bondage*; and I don't wonder at it; for *if truth will not make them free*, there is no ground to expect that *lies* will.

Theſe are ſome of the fruits and effects which my poor ſoul has felt of univerſal charity, which robbed me of that which was *ſweeter to my ſoul* than life itſelf; I mean the *peace of God ruling* in my conſcience. I own the man was liberal enough of ſuch as he had, he gave it me freely; but if a gentleman makes me a preſent of a draught of mercury, though it is a free gift, yet if it kills me, I don't ſee much charity in it. Chriſtian reader, beware, leſt thou get to dealing, or rather exchanging, with them as I did. It is called *charity*, but it is only *exchanging*—they will take away your *peace*, and give you nought but *confuſion*; and that man that takes away *truth*, and gives me nothing but a *fable*, has but little right to a tribute of praiſe from me.

How the name of *univerſal* came to be given to theſe fleſhly, brutal paſſions, tinctured with ſuch malice againſt God's ſovereignty, and all who in humility bow to it, I know not. Pray, Mr. *Charity*, what is your *Chriſtian* name?—Anſwer. *Univerſal*. Pray who gave you that *name?* Who were your *Godfathers* and *Godmothers*, and what did they promiſe to do for you? Did they promiſe you ſhould live in *charity* with all men?—Yes. So indeed you do, with all men in the *fleſh*. But how came you to lift up your

hands

hands againſt the Lord's *Anointed*? I mean the *Prophets, Apoſtles, Holy Fathers*, old honeſt *Calvin, Harvey, Toplady, Whitefield*, and all ſuch who are *dead*, and yet have a voice in the *Church*, and a bleſſed memory *alſo*.

If thy name is *Univerſal*, how comeſt thou to call the ſovereign Monarch of heaven and earth a *Tyrant God*? And how comeſt thou to call the *King of Zion* to an account about the choſen ſubjects of his *kingdom*? Doſt thou want to *condemn* the *chief Shepherd*, and call him to an account about his particular *fold*? Doſt thou want to alter his Regiſter *Book*, and bring in *endleſs genealogies* of thy own, and blot out the names of *his ſheep*, and interline it with the names of *goats*? Thou haſt put *Judas, Ahab, Cain, Eſau*, and perhaps *Simon Magus*, among the redeemed. *By what authority doſt thou theſe things, and who gave thee this authority*? Thou deſpiſeſt the unconditional *promiſe of faith*; and what haſt *thou to do to declare* God's unalterable *ſtatutes*, or with thy wavering tongue and *unſtable* heart to declare his unconditional *covenant*, or take *it into thy mouth*? ſeeing *thou hateſt* all the inſtructions the whole *cloud of witneſſes have given thee*, and caſteſt all God's words ſpoken by them *behind thy back*. *When thou ſaweſt a thief* (who robbed God of his unrivalled prerogative) then thou *conſenteſt with him, and haſt been a partaker with the* ſpiritual *adulterers* of Rome.

Thou giveſt thy *tongue to evil*, and teacheſt many to rebel againſt God; thy tongue *frameth deceit*, and

thou haſt canonized hypocrites; and haſt declared Chriſt died for ſome now in *purgatory*. Thou *ſitteſt and ſpeakeſt againſt thy brother* in the fleſh, and haſt ſlandered Zion's bleſſed *Son*. *Theſe things haſt thou done*, and becauſe God hath long kept *ſilence*, *thou thinkeſt he is altogether ſuch an one as thyſelf*; but he ſhall reprove *thee*, and ſet thy wickedneſs in order *before thine eyes*, and tear thee in pieces, and it is not free-will, nor univerſal *charity*, that ſhall be able to deliver thee. Becauſe *judgment on thy evil work* has not been *ſpeedily executed*, *thy heart is fully ſet in thee to do evil* (*a*). And thou thinkeſt the *effect* of every *viſion* to be *prolonged* (*b*). Yet know thou, that damnation *ſlumbers not* (*c*). And if thou couldſt *live an hundred years twice told*, an *untimely birth is better* than a falſe conception (*d*).

Oh, thou full of all ſubtilty, in wreſting the word of God, and abridging and altering the teſtimony of the dead in *faith*, and ſpoiling their *good report*; thou *full of all miſchief*, in ſowing *diſcord* among *brethren*, thou *child* of the *devil* by birth and practice, *thou enemy of all imputed righteouſneſs*, when wilt thou ceaſe to pervert the right *ways of the Lord* (*e*)? There is a miſt already fallen on thee, and thou art *ſtumbling on the dark mountains* (*f*). And let me tell thee, judicial *blindneſs*, *inſenſibility*, and the *ſcorner's chair*, is an earneſt

(*a*) Eccl. viii. 11.
(*b*) Ezek. xii. 22, 23.
(*c*) 2 Pet. ii. 3.
(*d*) Ezek. vi. 3.
(*e*) Acts xiii. 10, 11.
(*f*) Jer. xiii. 16.

of

of *utter darkneſs*, and the heavieſt judgments God inflicts in time. And though the troops which poſſeſs thee, give thee the name of *Legion*, yet that name is no refuge. They are moſt in number, *called children of the deſolate*, and as to the name of *Legion*, it is given even to devils (*a*). Therefore put that lie out of thy hand, for it ſhall never *deliver thy ſoul* (*b*).

I ſee thou art ſtill ſilent. I aſked the name of thy *godfathers* and *godmothers*, but thou gaveſt me no anſwer: I can anſwer for thee. Thy godfather is the *god of this world*, and thy commanding father too; and thy godmothers are *Jezebel* the ancient, and *Jezebel* the modern; and thou canſt not deny it. *Wot ye not, that ſuch a man as I can certainly divine* (*c*)? *Why art thou wroth, and why is thy countenance fallen?* If thou canſt not ſtand the ſcrutiny of the *righteous*, thou ſhalt never *ſtand the judgment of God*. *Go thy way for the preſent, and when I have a more convenient ſeaſon, I will ſend for thee.*

(*a*) Mark v. 9. (*b*) Iſaiah xliv. 20. (*c*) Gen. xlix. 15.

UNIVER-

UNIVERSAL CHARITY EXAMINED.

Try the ſpirits whether they are of God. 1 John iv. 1.

"*I HAVE ſet thee for a tower, and a fortreſs among my people, that thou mayeſt know and try their ways* (*a*)." Maſter *Univerſal Charity*, alias *Falſe Affections*, I have a commiſſion from the *King of Kings* to examine and try thee; and I am determined, as I have *obtained mercy* to be put into this office, to be found *faithful*, and abide only by the *laws* of the Celeſtial Realm. *I adjure* thee therefore to inform me what thy *occupation* is, and from *whence* thou *comeſt*. *What is thy country*, and *of what people art thou?* Anſwer,—My father is God, and I teach according to his *law*; thou ſhalt love thy *neighbour as thyſelf*.—If God were thy *Father*, thou wouldſt own his *Sovereignty*, and thou wouldſt love *Jacob*:—But, inſtead of that, thou hateſt *Jacob*, and contendeſt for *Eſau*, over whom the ſword bathed in heaven hangs impending (*b*).

(*a*) Jer. vi. 27. (*b*) Iſaiah xxxiv. 5.

If God were thy father, thou wouldeſt love them that love him: *He that loves him that begets, loves him alſo that is begotten of him* (*a*). But, inſtead of this, thou haſt caviled againſt the *teſtimony* of all them who *ſpake as they were moved by the Holy Ghoſt*. Yea, thou art at war with all the *burning* and *ſhining lights* in the *land of the living*. Thou haſt taught men in public *pulpits* to bely the dying *teſtimony* of that undaunted and immoveable champion for truth, Mr. *Toplady*; a man who ſtood faſt, and died in the happy enjoyment of God, and in the fulleſt *aſſurance* of triumphant *faith*; and one whom thou, by all thy ſophiſtical turnings, windings, and falſe conſtructions (which thou haſt uſed againſt his *divinity*), cannot deny, but invincible *truth* was his *ſhield and buckler* (*b*).

And though thou haſt taught many to accuſe him of being bitter and ſevere, yet the *ſpirit and power of Elijah* was upon him. He fought for God—bore his ſword not in vain—he fought the field with valour—ſtood and withſtood all error—overcame by faith in the blood of the Lamb—cut his way through all oppoſition—was more than *conqueror* through Electing Love—died at war with the fleſh—and under the ſweeteſt influence of the *King*, the *Lord* of hoſts, mighty in *battle*.

And haſt thou taught thy *pupils to prate againſt him with malicious words?* Surely if he was living,

(*a*) 1 John v. 1. (*b*) Pſalm xci. 4.

he

he would remember thy deeds. And I am informed thou haſt taught thy *pupils* to alter the Pilgrim's Progreſs of *John Bunyan.*

Pray what buſineſs haſt thou to ſet a Reverend *Maſter* of thy arts, to interfere with the trade of *Tinkers?* Thou haſt mixed falſe and baſe metal with his *Golden Bell* (*a*). Verily, if he was living, he would punch a thouſand holes in thy *tinkling cymbal,* for gathering all that droſs into his *gold,* which the *Almighty* by ſo many fires purged from him. *What* ſayeſt thou to theſe things—*heareſt thou not how many things* are witneſſed *againſt thee?* ANSWER.—I have altered them, but it was out of love to my *neighbours,* that all men might underſtand them. But how cameſt thou to fight *againſt God?* He ſays he has *hid theſe things from the wiſe and prudent, and revealed them unto babes* (*b*); and what right haſt thou to eclipſe the glory of his *hidden pearls,* and then *caſt them before ſwine* (*c*)?

God has *bound up his teſtimony among his diſciples,* and left his whole myſtery in a *ſealed Book* (*d*). And haſt thou attempted to open the broad *Seal* of the Great *King?* which the modeſty and conſcious inability of Angels refuſed to undertake (*e*); even when in heaven the queſtion was aſked, they ſtood *ſilent half an hour* (*f*). But thou, having engroſſed all *wiſdom to thyſelf,* haſt made thy pupil a ſecond Pope, ſet up

(*a*) Exod. xxxix. 26.
(*b*) Matt. xi. 25.
(*c*) Matt. vii. 6.
(*d*) Iſaiah xxix. 11.
(*e*) Rev. v. ii.
(*f*) Rev. viii. 1.

another infallible head, and haſt rifled the treaſures of the Almighty; by teaching him to explain away by human learning, magic art, and falſe conſtruction, what he could not comprehend by purblind reaſon. And thus he appears another *Key-keeper*, and has laid violent hands on the Saviour's *girdle*, who alone keeps the *Keys of Hell and of Death.*

Theſe things haſt thou done, yea, and taught ſouls to deteſt and renounce the perfect obedience of Chriſt; which ſingle obedience believed in, and put on, is to make *many righteous* (*a*). But thou haſt taught thy pupils to call Chriſt's obedience *(which is to juſtify many) imputed nonſenſe*, and haſt taught them to truſt in fleſhly obedience, which God calls a *ſpider's web* (*b*). The Goſpel reveals no other righteouſneſs to juſtify ſinners before God, than the obedience of Chriſt alone. This righteouſneſs the *Heavens ſhall reveal*, not the Earth (*c*); it is God's *righteouſneſs*, not Man's (*d*). But thou haſt taught men to refuſe an *everlaſting righteouſneſs*, which *can juſtify the ungodly* (*e*), and to truſt in a righteouſneſs which God ſays *ſhall never profit them at all* (*f*).

And thou ſayeſt thy name is *Univerſal Charity*, and that God is thy *Father*, and that thou art the *firſt fruit of the Holy Ghoſt:* In this thou lieſt againſt *God the Father*, *God the Son*, *and God the Holy*

(*a*) Rom. v. 19.
(*b*) Iſaiah lix. 5.
(*c*) Rom. i. 16, 17.
(*d*) Iſaiah liv. 17.
(*e*) Dan. ix. 24.
(*f*) Iſaiah lvii. 12.

Ghoſt.

Ghoſt. If God were thy *Father*, thou, as *Charity*, would believe all things in the Bible; *Charity believeth all things* (*a*). If God were thy *Father*, thou wouldeſt do as thoſe do, *who love the law of God after the inner man*, and obey the voice of God therein; for God tells his preachers to *bring forth the beſt robe to every returning prodigal* (*b*), to fill their hungry ſouls with the *bread of Heaven*, and the *fatted calf*; *ſhoe their feet* with that peace which Chriſt has *prepared*, give them a *ring*, as an undoubted token of their indiſſoluble marriage union with the *Son of God*,—declare to their ſouls that *they are found* and *alive* for ever,—charm them with a ſweet foretaſte of Heaven's melody (*c*),—give them a divine *kiſs* to caſt out their fear,—deſtroy their doubting of his favour, and to encourage them to an holy familiarity, he then ſends them with that *kiſs* to the Son, to pay it away. *Kiſs the Son leſt he be angry; bleſſed are all they that put their truſt in him* (*d*).

But thou, Mr. *Charity*, doſt not conſtrain thy teachers to do this as ſervants (*e*), but thou ſetteſt them in *Moſes's Chair*, and teacheſt them to make *laws* of their own. They become *taſk-maſters*—they ſet people to work without *cloaths*, *ſhoes*, *victuals*, or *tools*. Thou ſayeſt the *beſt robe* is nonſenſe, the *ring* of everlaſting love may be loſt in a minute,

(*a*) 1 Cor. xiii. 7. (*b*) Luke xv. 22.
(*c*) Luke xv. 24. (*d*) Pſalm ii. 12.
(*e*) Matt. xx. 27.

and they receive a final divorce; and them who are charmed with heavenly muſic and dancing, in the *large room* of *Goſpel Liberty*, that they are *Antinomians*. Thou teacheſt blind guides to preach contradictions, and to ſet the dead to perform impoſſibilities. To the dead they ſay, *up and be doing*; to the *lepers*, *make ye clean*; to the diſtreſſed ſoul, *be ye perfect in the fleſh*; and to them that are blinded with pride, and paſt all *feeling*, that they have completely obtained it, and ſo under the *ſecond bleſſing*.

Thus thou teacheſt men to condemn the juſt, by ſaying they are Antinomians, and to *juſtify the wicked*, by telling the proud and inſenſible *hypocrite* that he is *perfect*; when indeed, by his ſpiritual wickedneſs, and hardneſs of heart, he is in the ſecond *darkneſs*, which is an earneſt of the third, and under the ſecond curſe—that of inſenſibility. To be paſt feeling, is to be ſeared both againſt Law and Goſpel; but theſe thou loveſt beſt, and juſtifies them; telling them they are perfect in the fleſh even as *God is perfect*, making God fleſh and blood as they are. He that ſays to a *wicked man, thou art righteous, him ſhall the people curſe, nations ſhall abhor him* (*a*).

Mr. *Univerſal Charity*, thou art a *liar*, an *impoſtor*, a *deceiver*, and a *thief*; a liar, by calling God thy father, when thou art a rebel againſt his *laws*; an impoſtor, becauſe, under the name of *Charity*, thou art a robber; thou runneſt away with the *Key of*

(*a*) Prov. xxiv. 24.

Knowledge,

Knowledge, thou hideſt the *ſtrong meat* of eternal *election*, which is to confirm the *feeble knees*; thou haſt ſtolen and hid the *beſt robe*, and left the poor without any *covering in the cold* (*a*). Thou art a deceiver, becauſe thou ſayeſt thy name is *Univerſal Charity*, when thou art only an *Iſhmaelite*; every godly man is *againſt thee*, and thy hand is againſt *all the children of the free woman*; thou hateſt every *heir of promiſe*, and contendeſt continually for them whom God has caſt away.

If thou waſt the *love of God*, thou wouldeſt lead ſouls to *Mount Zion, to the heavenly Jeruſalem, to the company of Elect Angels, and to the ſpirits of juſt men made perfect* (*b*). But inſtead of this, thou contendeſt for reprobates, which proves *thy gueſts to be in the depths of Hell* (*c*). *Charity*, what ſayeſt thou to theſe things? *Anſwer.*—I teach againſt *imputed righteouſneſs*, only becauſe I am afraid it will ſpoil their own. And as for *election*, I taught them to reject that, fearing they would get *idle*, and by keeping that back, God gets more works from them.

O, thou cunning *hypocrite!* I ſee through thy maſk; thou art one of thoſe *foxes* that *ſpoil the vines*. Thou teacheſt againſt *imputed righteouſneſs*, which alone can ſave, and teacheſt to truſt in one that cannot:—So thou teacheſt them to commit *two evils*, to *forſake a fountain of living water*, and make

(*a*) Job xxiv. 7. (*b*) Heb. xii. 22.
(*c*) Prov. ix. 18.

a *broken ciſtern that can hold no water* (*a*). To reject a *wedding garment* (*b*), and to ſtand in *filthy rags* (*c*). Surely if thou waſt the *love of God*, thou wouldſt do as Chriſt commands: *Simon, loveſt thou me?* then *feed my ſheep* (*d*). Yea, thou wouldſt not keep back their food, that a greater taſk might be performed, but wouldſt do as Chriſt did; he gave them ſtrong meat firſt; *rejoice that your names are written in heaven* (*e*); then he fills their bellies alſo—*Children, have ye any meat? They anſwer, No; then, ſays he, come and dine* (*f*); then he *lifts up his hands and bleſſes them*, and ſays *he is with them always* (*g*).

At the day of *Pentecoſt* he fills them with the *Holy Ghoſt* (*h*); then they went forth and *wrought*, and the *Lord worked with them, confirming their word with ſigns* (*i*). *Chriſt is a prieſt after the order of Melchiſedec. Bleſſes them firſt, meets them with bread and wine*, and then receives his *own fruits*. But thou haſt made him a *prieſt after the law of a carnal commandment*, inſtead of *the power of an endleſs life* (*k*). And by theſe means thou haſt taught ſouls to abhor the *offerings of God:* Yea, thou haſt taught ſuch fooliſhneſs of men's *inventions*, as to pervert the ways of many, *until their hearts have fretted againſt the Lord* (*l*).

(*a*) Jer. ii. 13.
(*b*) Matt. xxii. 11.
(*c*) Iſaiah lxiv. 6.
(*d*) John xxi. 16.
(*e*) Luke x. 20.
(*f*) John xxi. 12.
(*g*) Matt. xxviii. 20.
(*h*) Acts ii. 4.
(*i*) Mark xvi. 20.
(*k*) Heb. vii. 16.
(*l*) Prov. xix. 3.

If

If thy name and nature was *Charity*, thou wouldeſt *feed the hungry, and cloath the naked*, and not lock the ſtrong meat up in a cupboard, Jeſuit-like, that people might work the harder. Who can work and ſtarve? We commonly ſay hard-working men want good ſubſtantial meat, but thou ſendeſt them into the wilderneſs with only a *bottle of water* at their *back*, and there they may work and wander, till they are obliged to turn *archers:* And thus it is when they ſee others *look fairer and fatter* (feeding by faith) than children of *their ſort*, they *grudge* (not being ſatisfied with huſks), and often *bend their bows in ſecret, and ſhoot at the upright in heart.* Thou haſt not only taught ſouls to reject JEHOVAH OUR RIGHTEOUSNESS, who is our JUST GOD and SAVIOUR, and the JUSTIFIER *of them that believe* (*a*); but thou haſt taught ſouls to *ſtagger* at the Arm of the Lord, by denying the final perſeverance of God's *Elect*. *In the Lord have we righteouſneſs* to juſtify, and *ſtrength* to travel on, and *overcome* (*b*).

We are commanded to go forth in the *ſtrength of the Lord God*, and *to make mention of his righteouſneſs, even of his only* (*c*). God has promiſed to *ſtrengthen* us, and to *uphold* us (*d*), and to ſay we are ſtrong in him, when nothing but weakneſs in ourſelves (*e*). None ſhall *pluck us out of his hands* (*f*); though believers *fall, they ſhall not be caſt down, for the Lord*

(*a*) Rom. iv. 5.
(*b*) Iſaiah xlv. 24.
(*c*) Pſalm lxxi. 16.
(*d*) Iſaiah xli. 10.
(*e*) Joel iii. 10,
(*f*) John x. 28.

upholdeth

upholdeth them with his hand (*a*). But thou haſt *thruſt ſore* at this arm of God, that they *might fall*, by telling ſouls they might ſtand to-day, and fall into Hell to-morrow: Surely this muſt weaken confidence in the Omnipotence of God. And this proves thee a preacher of rebellion, by encouraging *unbelief*; for *he that believes not ſhall be damned* (*b*).

Thus thou preacheſt againſt the ſovereignty of our *Elect Head* and *Elect Foundation* Chriſt Jeſus, by denying *election*. And thou preacheſt down the *everlaſting righteouſneſs of God*, by denying its *imputation*; and thou preacheſt down the omnipotence of God, by denying our perſeverance therein; and then thou cryeſt out *lo! here is Chriſt, in this ſecret chamber of imagery*, but we *believe it not*, for *thou telleſt lies in the name of the Lord* (*c*). Then thou calleſt thy name *Charity*, when in very deed thy name and nature is nothing but *thievery*. Thou haſt *robbed God*, and thou haſt robbed his *children* of *their bread*; this is a two-fold ſacrilege. When will thou leave off this trade of *picking and ſtealing, lying and ſlandering?*

O, thou walking *peſtilence!* creeping in *darkneſs*, when wilt thou pull off thy *rough garment, and ceaſe to deceive* (*d*)? *What ſhall be done unto thee, O thou falſe tongue* (*e*); *thou ſpeakeſt wickedly for God, and talkeſt deceitfully for him* (*f*); *out of thy own mouth have I judged*

(*a*) Pſalm xxxvii. 24.
(*b*) Mark xvi. 16.
(*c*) Jer. xxvii. 15.
(*d*) Zach. xiii. 4.
(*e*) Pſalm cxx. 3.
(*f*) Job xiii. 7.

thee, thou wicked ſervant; thou owneſt thyſelf that thou lockedſt the *ſtrong meat* up in the cupboard, that they might work the more. Surely a *ſacrilegious Jeſuit* is two-fold worſe than a *begging Friar*; thou art too proud to *beg*, but not too honeſt to *ſteal*. Thy wretched name, Univerſal, is only partial; thou regardeſt *devils*, *rebels*, *hypocrites*, and *brutes*, but haſt no more mercy for the honeſt *ſaints of God*, than his *unmerciful holineſs of Rome*, when, by the laws of his bloody *inquiſition*, he has baptized and named them *Heretics*.

If a perſon comes to thine aſſemblies, who has learnt the Satanic trick of wreſting ſcriptures, caviling againſt God's eſſential doctrines, a hater of the elect, with a gloomy *countenance*, and a *Nazaritiſh head*, proudly boaſting of his own *perfection*, though he gives God himſelf the lie to his *face* (*a*); yet he is the man that ſhall dwell with *Moab*, and *Moab* becomes a *covert* to him from *free grace*, which is ſuppoſed to be a *ſpoiler*. But if God ſets a ſoul at *liberty*, he is caſt out as an *abominable branch*, leſt he ſhould *ſeaſon others*. If Charity caſt out the *ſalt*, ſhe has only the name, but loſes the *ſavour*; and how is her family to be *ſeaſoned with it*, when you ſay it is neither fit *for your land*, nor for *your dunghill?*

Old Thomas Brown, a weaver at Gainsborough, in *Lincolnſhire*, who ſat among a ſociety of

(*a*) 1 John i. 8.

univerſal

univerſal lovers twenty years, in *chains of guilt*, with his ears charmed by the *claſs leader*, who had long entertained them with this *vain repetition*—"*Come my dears, let's up and be doing*;" which was ſinging a *lovely ſong to a heavy heart*. God at laſt pitying his long *captivity*, applied this paſſage to him, with power and comfort: "*I will bring the blind by a way that they know not, I will lead them in paths they have not known; I will make darkneſs light before them, and crooked things ſtraight; theſe things will I do unto them, and not forſake them.*"

The poor man taſting the ſweetneſs of this promiſe, went to the *claſs-meeting*, and ſhewed the *claſs-leader* the *promiſe*, and told him the joy it came with. The *claſs-leader*, who was almoſt *perfect in his own eyes* (Pope-like), ſnatched the Bible out of his hands, and ſternly aſked him if he was going to turn *Antinomian*; and told him to *work out his own ſalvation with fear and trembling*, when God *had worked in him both to will and to do*. A few days after, this *claſs-leader* went to him again, and finding him reading the Bible, took it away; which much diſtreſſed the poor ſoul; who at laſt came to hear *me*, and God delivered him; and ever ſince he has been rejected of all that perfect ſociety of *univerſal lovers*, becauſe he by the Spirit is made *perfect*, even as *his heavenly Father is perfect* (*a*).

(*a*) Matt. 5. 48.

If

If Univerſal Charity holds *univerſal redemption*, and ſays Chriſt *died for all*, why not for them who are *born again of the Holy Ghoſt*, as well as for *Cain* and *Eſau?* And if the Bible has no ſuch doctrine as *reprobation*, nor the earth any ſuch *inhabitants*, what will become of Tom Brown? Univerſal Charity has caſt him out, *excommunicated him*, and *reprobated him*. It looks as if this ſort of charity had deſtroyed God's prerogative of *chooſing* and *refuſing*, only to eſtabliſh her own ſovereignty. But how a *building of hay, ſtraw, and ſtubble is to ſtand*, eſtabliſhed on the ruins of God's ſovereign prerogative, I know not. If God's honour is trampled in the duſt, Univerſal Charity has little room to expect he will exalt hers. *They that honour me, I will honour; but he that deſpiſeth me, ſhall be lightly eſteemed* (*a*).

So the arm of the Lord there ſpoken of, to lead ſinners into paths they have not known, is rejected; and free-will and human ability is eſtabliſhed. Surely this is making the *law of God* of little *effect*, and the *goſpel of none*, by this old way of *tithing rue, aniſe, and cummin*, but neglecting *mercy and faith, which ought to have been done* (*b*). To forſake and hate a man, becauſe the mercy of God has *lifted him up*, is a ſtrange way of ſhewing *charity*. However, it is the way that Saul ſhewed his love to David. The Lord ſent an evil ſpirit upon Saul, but ſtood by his ſervant David; therefore David muſt fly the court, or receive the

(*a*) 1 Sam. ii. 30. (*b*) Matt. xxiii. 23.

javelin;

javelin; Saul became David's adverſary continually, becauſe God was his friend. If a pure affection for the beſt of men, for the ſake of Chriſt's image on them, be the characteriſtic of a real ſaint, what ſhall we ſay of theſe.

However, Saul was not without charity, he exalted *Doeg the Edomite* for cutting off *ſeventy of God's prieſts*, and raiſed him from his former ſervice of *deer-keeping*, into that of being *lord of his houſehold*. This place was *the price of blood* (*a*). Univerſal charity ſhews her pity farther in Saul. There came up the Ziphites, and ſaid to Saul, *doth not David* (the Calviniſt) *hide himſelf with us? Now therefore, O king, come down, according to all the deſire of thy ſoul to come down*, and though he has done nothing amiſs, *yet our part ſhall be to deliver him up into the king's hand*. This moved the bowels of univerſal charity in Saul; and he ſaid, *Bleſſed are ye of the Lord, for ye have compaſſion on me*. Ye bleſſed traitors, and Doeg the murderer, are my beſt friends.

But as for David, he is one of the elect, the Spirit of God is in him, the *anointing on him, mercy is ſure to him*, and the *oath of God* ſecures him; therefore I hate him. Yet the ſovereign Lord God of Iſrael is with, and has choſen him; and by his faith he is *more righteous than I*. And God has given him the *kingdom by a covenant of ſalt*, or grace, *and has choſen*

(*a*) 1 Sam. xxi. 7. and 1 Sam. xxii. 18.

him

him before me and all my houſe. Therefore this ſovereign Lord, and his choſen veſſel, are the worſt tormentors I have. And he will go for refuge elſewhere: *Seek me a woman with a familiar ſpirit* (*a*). For though he made God and Samuel his enemies, for *rejecting the word of truth*, yet he will have a friend ſomewhere, if it be the Devil himſelf; and as he was altogether for outſide things, he will have Samuel's *mantle*, if he cannot have *him* (*b*). *Bring me up Samuel.*

Formerly Saul had, in his zeal for God, *cut off the wizards out of the land*; but when he ſaw the ſovereignty of his Maker, in his choice of David, he goes to one of that number, even with a prayer in his mouth; *Divine to me I pray thee by the Devil* (*c*); but found, as Haman did by *Zeriſh his wife*, that he was to fall before this Iſraelite indeed, as Haman did before Mordecai; that is, drop into *his own pit*, by his *own counſel*: however, as he had been a friend to Satan's family, and a lover of Doeg, and the traiterous Ziphites, Satan's dear daughter begins to comfort him: *Now therefore hearken unto the voice of thy handmaid, and let me ſet a morſel of bread before thee, and eat.* But he in mock modeſty refuſed; however, ſhe perſuaded him. O how wretched is the ſtate of a carnal profeſſor, when God is become his enemy!

(*a*) 1 Sam. xxviii. 7. (*b*) 1 Sam. xxviii. 4.
(*c*) 1 Samuel xxviii. 8.

Saul

Saul was a man very fond of his own righteouſneſs being eſtabliſhed before men; he requeſted Samuel to honour him before Iſrael, (though God had rejected him); his royal ſelf was ſo delicate, that he could feed on nothing but human applauſe; he could not make a meal of Chriſt revealed in every ſacrifice which he ſaw offered; but though he could not ſup on the fatted calf in the ſcripture, yet he could eat one dreſſed by the witch of Endor (*a*). Univerſal Charity was partial in nature then, as well as now; if it hates poor old Tom Brown, yet it loves hypocrites. This appears in Saul; he will purſue the life of David through all *the thouſands of Judah*; but if he finds the witch of Endor, he ſwears by the Lord God of hoſts, *not to put her to death* (*b*), *though God ſays, thou ſhalt not ſuffer a witch to live* (*c*). This pitiful principle had ſhewed its pity before in the ſalvation of *Agag* (*d*); but Samuel, that zealous advocate for God, being void of charity, chopped *him to pieces before the Lord*, or in his preſence, as a thing that pleaſed him, becauſe *his ſword had made women childleſs* (*e*).

I once laid hold of ſome hymns wrote by a perfect man, or one that talks at that rate, who is a great champion for charity, or univerſal love; and in that piece of poetry, all goſpel miniſters, who de-

(*a*) 1 Sam. xxviii. 25.
(*b*) 1 Sam. xxviii. 10.
(*c*) Exod. xxii. 18.
(*d*) 1 Sam. xv. 19.
(*e*) 1 Sam. xv. 33.

clare

clare the whole counſel of God, are ſtyled children of the Devil in theſe words:

" *Hear the helliſh monſter roar,*
" *For you Chriſt died, and not one more;*
" *His children liſten to his call,*
" *And ſhout, Chriſt did not die for all.*"

Ambaſſadors of peace are here called children of the Devil—and becauſe Chriſt ſaid he did not pray for the world, nor die for the goats—and told ſome men that they were not of his ſheep—we, adhering to this in the Bible, are called liſteners to Satan; and preaching theſe truths is called ſhouting for the Devil.—This is ſtrange language for a perfect man—and if his charity be univerſal, he has a very odd way of ſhewing it to goſpel miniſters.

Though this man will not allow of God's reprobating ſinners for their wickedneſs, yet he will reprobate them that preach the truth. This appears to be a revival of the old doctrine, calling *light darkneſs, and darkneſs light; ſin holineſs, and holineſs ſin* (*a*).

This wonderful charity is ſo tender about the fall of man, that it cannot allow him to be totally depraved, but inſiſts upon it, that man has a power to do good—to come to Chriſt, and to improve that talent that he brought into the world with him.—And it is declared, that Chriſt's invitation for ſin-

(*a*) Iſaiah v. 20.

ners to come to him, implies they have power to come, or elſe Chriſt mocks them with a fruitleſs call. I read that he called Lazarus, and I read that Lazarus was dead, and ſtank when he called him; and *where the word* of that *King* went, *there was power* (*a*). The power was in the *call*, not in Lazarus; and I believe a ſinner to be as dead in ſoul as Lazarus was in body, and ſtinks worſe by far, for Lazarus ſtank only four days: but he that ſays I am more holy than others, is a ſmoke in God's noſtrils, and a fire that burneth all his days (*b*).

I know Chriſt ſays no man can come to me, except the Father draw him (*c*), howbeit ſome ſay he has a power, or he is mocked with a fruitleſs call.—Chriſt ſays, *without me ye can do nothing*. Now, if we ſay he has power, and, out of charity to fallen nature, ſay much about the rectitude of his will, the dignity of his nature, and praiſe his unbiaſſed reaſon, as ſome call it, and lead him to believe theſe lies: where is charity all this time? I cannot ſee he has any charity either to Chriſt, the ſinner, or himſelf. He has none to Chriſt, becauſe he gives him the lie in his word; he has none to the ſinner, becauſe, though he has led him to truſt in himſelf, yet he *cannot deliver his ſoul, nor ſay, is there not a lie in my right hand* (*d*)? Nor has he any love to himſelf, for his falſe teſtimony makes him one that God hates.

(*a*) Eccleſ. viii. 4.
(*b*) Iſaiah lxv. 5.
(*c*) John vi. 44.
(*d*) Iſaiah xliv. 20.

Six things doth God hate, yea ſeven are an abomination unto him; a falſe witneſs that ſpeaketh lies, and he that ſoweth diſcord among brethren (*a*).

This way of ſhewing univerſal love is mighty ſtrange, becauſe it only exalts the fleſh, and nurſes pride; and he that preaches to exalt fallen man, can never honour God, or deliver ſouls; and therefore his pretended love is nothing worth: for *a faithful witneſs delivereth ſouls* (*b*), *but a falſe witneſs deceives his neighbour*, as well as himſelf. *A falſe witneſs ſhall not be unpuniſhed, and he that ſpeaketh lies ſhall not eſcape* (*c*). I cannot ſee it to be a charitable act to eſtabliſh free agency among men (or rather confirm them in it); it has been eſtabliſhed ever ſince Eve wanted to be as God (*d*). Free-will, what good has it done for ſouls, that charity has ſo much to ſay in behalf of it? Why it has rejected Chriſt; *Whom will ye that I releaſe unto you?* Free-will ſays, *Barabbas. What ſhall I do with Chriſt?* Free-will has *delivered him out of envy, and deſires a murderer to be granted unto them* (*e*). And it is free-will to this day that rejects the ſceptre of grace.—*We will not have this man to reign over us*, ever was, and ever will be its language.

Eternal life is in Chriſt, but free-will won't accept it; "*ye will not come unto me that ye might have life.*" I know none makes fairer promiſes than free-will,

(*a*) Prov. vi. 9. (*b*) Prov. xiv. 25.
(*c*) Prov. xix. 5. (*d*) Gen. iii. 5.
(*e*) Acts iii. 14.

nor performs worſe. *Son, go work to-day in my vine-yard*; that's enough for a free agent, he wants no promiſes nor help—*I go, Sir*, ſaid he (*a*); but we are informed *he went not* (*b*). Iſrael of old told Joſhua, *All that the Lord hath ſaid we will do: but Joſhua ſays, ye cannot* (*c*). And ſo they found it; *for they ſacrificed their children to devils, and the land was defiled with blood* (*d*).

Is this free-will eſtabliſhed by Univerſal Charity?—ſo it ſeems. Then, *O my ſoul, come not thou into their ſecret; unto their aſſembly mine honour be not thou united: for in their anger* againſt the truth *they have ſlain* many, *and in their ſelf-will* they are trying to *dig down the wall of* free *ſalvation. Curſed be* ſuch *anger, for it is fierce, and* ſuch *wrath* againſt ſouls, *for it is cruel: I will divide them in Jacob, and ſcatter them in Iſrael* (*e*).

I think a free agent is the worſt enemy to his own ſoul of any living, and deſerves the ſoreſt puniſhment, becauſe he boaſts of his will, power, and profound knowledge—and ſays, are we blind alſo?—It is an affront to tell him he is blind, yet they ſuffer themſelves to periſh with all this noble ſtock, for non-improvement. Scripture informs us, that all they that were *invited to the ſupper begged to be excuſed*; and were all taken at their word, and excluded the

(*a*) Matt. xxi. 30.
(*b*) Matt. xxi. 30.
(*c*) Joſ. xxiv. 19.
(*d*) Pſal. cvi. 38.
(*e*) Gen. xlix. 6, 7.

feaſt.

feaſt. Not a ſoul comes in till a compulſion is ſent out.—*Go, compel them to come in*, then they come:—and *bring them alſo; and the houſe was filled with gueſts.*—Well, we muſt leave them to the mercy of him who has ſaid, *He that knows his Lord's will, and doth it not, ſhall be beaten with many ſtripes.*

Univerſal Charity appears to me to be one that loves not God, nor regards the ſouls of men. Pray what right haſt thou to ſend poor ſouls that feel their need of Chriſt, to the Church of England, I mean to ſuch of them, as have nothing but blind guides in them? Chriſt ſays, *they ſhall caſt you out of the ſynagogue*, but you drive them into it. So you drive theſe poor ſouls into the very mouth of divine reproof—*why ſeek ye the living among the dead?* Chriſt is not in a blind guide; he ſays, *Come out from among them, and be ye ſeparate.* But you teach men to ſay, Keep ye among them, and be ye united. This is a plain contradiction of God's word. However, *that* man ſhall never be *God's mouth*, who takes not the *vile from the precious* (*a*).

Where is thy love to ſouls, in ſending them under *blind* guides? And when they come there, they pray to be delivered from blindneſs of mind. Thou teacheſt people to deny election, and yet ſendeth them to church to pray God to make his choſen people joyful. Firſt, thou teacheſt ſouls to deny the doctrines of the eſtabliſhed Church, and then ſendeſt

(*a*) Jer. xv. 19.

them to church to confeſs them. They are taught to contradict God, and then ſent to mock him. Surely *that* charity can be of but little uſe to my ſoul, that teaches me to give God the lie, and then *draw out a wide mouth at him.* O Charity, *thou uſeſt the tongue of the crafty, and diggeſt a pit for thy friends* (*a*).

The whole work of pretended charity ſeems to be nothing elſe but reconciling Chriſt and Satan, Truth and Error, Saints and Sinners together. But *the throne of iniquity ſhall have no fellowſhip with God,* nor they *who frame miſchief by a law* (*b*); *or what part hath he that believeth, with an infidel?* I don't know, Paul; you muſt aſk Univerſal Charity this queſtion; it is all *her* work. If a man was to bring into my houſe a troop of *wizards, witches, heathens, robbers,* and *murderers,* and unite thoſe with me and my family, I ſhould not think it a very charitable act: and thoſe that couple Chriſt and Satan, will find nothing but wrath from him for their pains. *What is the chaff to the wheat?*

Surely the Saviour's family, which he received in eternity, and *redeemed from among men,* are not to be thus jumbled together with Pagans; but all this is the noble effect of free-will, free-thinking, and pretended love. Mr. Pope ſays, "Though God bound nature faſt in fate, yet he left free the human will." And he has acted with God and his ſaints,

(*a*) Job. vi. 27. (*b*) Pſalm xciv. 20.

as all free-willers do, namely, ſtir heaven, earth, and hell together. But God's gulphs are fixed, and no free-willer ſhall ever *ſpread the ſails* of human merit, nor *ſtrengthen the maſt* of free-will, nor uſe the *oar* of human excellency, to croſs that unfathomable gulf (*a*). "*And beſides all this, between us and you, there is a great gulf fixed; ſo that they which would paſs from hence to you cannot; neither can they paſs to us that would come from thence* (*b*)."

It appears Univerſal Charity operates wonderfully on that learned body the Deiſts. They diſcover the ſame enmity againſt the Sovereign God of the Univerſe, and his revealed word, as the Arminians or Papiſts do, but are as tender of rebels and brutes, as any on earth beſide. I believe the doctrine of *Pythagoras* ſprung from this root, namely, the brutal paſſions of unſanctified nature; and we have many in our days who will advance errors to the deſtruction of many ſouls, yet are ſo tender of brutes and inſects, that they would kiſs a fly, and diſdain to hurt a worm.

Not long ago I was in company with a very capital gentleman, (who makes a profeſſion of Chriſt) with whom I was to ſpend the evening, and lodge that night. I found his head wonderfully ſtocked with the doctrines of the Millennium, or Chriſt's perſonal reign on earth *a thouſand years*. I gave him

(*a*) Iſaiah xxxiii. 23. (*b*) Luke xvi. 26.

to underſtand, that I believed *the heavens muſt receive Chriſt till the reſtitution of all things* (*a*); and that he would not appear till he aroſe from a throne of grace, *ſhut the door* of mercy, and appeared on the throne of judgment; however, he had wonderful notions of the thouſand years reign to come. I thought to-day *I was to hear his voice*—I alſo thought an heart eſtabliſhed with grace to-day, was better than a head ſtored with notions of a thouſand years to come. However, he brought many ſtrange things to my ears about it, and he is welcome to them; for my part, I muſt confeſs I love a religion that is nigher home; I mean in my heart; that I may enjoy it in my pilgrimage through this miſerable world.

Having ſat a while to have my head ſtuffed with theſe things—(only my *head*, I ſay, for it went no deeper) the ſecond entertainment was to be performed by Mrs. Charity. As ſoon as ſhe came forth, I expected ſomething new and ſtrange, as ſhe is very pregnant with her witty inventions. Here I was told that this Millennium was to reſtore all things, brutes, fiſhes, creeping things, and inſects; all were to appear as when created, and he had ſome hope of their ſalvation too, and devils themſelves not excluded. And the text of ſcripture he brought to prop up his fancy is, " *And every crea-*

(*a*) Acts iii. 21.

ture

ture which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, heard I ſaying, Bleſſing, and honour, and glory, and power, be unto him that ſitteth on the throne, and unto the Lamb for ever and ever (a)."

I ſat and argued with him till one o'clock in the morning, but to no purpoſe; he was too firmly eſtabliſhed, to be moved with ſuch weak arguments as mine. I therefore left him in his principles, and ſince that time I took care never to hear any more of them. This convinced me, that Univerſal Charity is a *reſident* in a carnal heart, but only a *viſitor* to God's elect. I know a gentlewoman who is wonderfully influenced by it: ſhe is like Saul of old, a Phariſee of the ſtricteſt ſect, and charitable to all ſorts, except thoſe crawling mortals called *Whitefieldites*; ſhe cannot bear them nor their doctrine to be mentioned, but is very tender to any poor girl of the town whom the foul diſeaſe has rendered incapable of buſineſs; but a poor honeſt married woman, who is rich in faith, though poor in pocket, would ſpeed but badly if ſhe went to her in the name of Jeſus.

The innkeeper that we read of in Luke, appears to be one of this ſort; the inn was full, there was room for all but Joſeph and Mary, they were of another lineage, therefore they muſt houſe in the ſtable, though the bleſſed Virgin was in the perils of childbirth.

(a) Rev. v. 13.

I was

I was informed, a miniſter of the church of England once went, on the thirtieth of January, to preach King Charles out of purgatory; in which diſcourſe he painted the Preſbyterians in very ſable colours, but drew the King in very pathetic lines. Where he took his text I know not, but we all know that the Bible ſays nothing againſt an honeſt Preſbyterian, nor any thing in behalf of the author of maſſacres. However, this diſcourſe was not without effect; an aged woman, who ſat very attentive to hear what the Bible, or rather the Prieſt, had to ſay, had her bowels of Charity ſo moved with ſympathy for the King, that her cheeks were all bedewed with tears, and yet ſo incenſed againſt the Preſbyterians, that ſhe declared to an old Diſſenter (who ſat next to her), that if there had been a Preſbyterian as near her as he was, ſhe would have run her knife into his heart.

It was well for the man that informed me, that ſhe was ignorant of his being one of that number. This ſort of Charity always flows two ways; it runs up in *rebellion*, but down in *compaſſion*. I believe Herod was not deſtitute of it, as he was very tender of his brother's wife—he could take her to his own bed, rather than ſend her home in the dark; and a great rewarder of fleſhly excellency; he offered half his kingdom to reward a dancing foot; but in the matter of John (the Calviniſt) he was rather ſevere, as it generally happens with ſuch ſort of pretended lovers.

It

It is common in our days to ſee a pack of lap-dogs in the coaches of childleſs women, which would look better if filled with crippled infants:—I have ſome reaſon to ſuſpect that Ahab had got many of theſe hairy paſſengers in his chariot, which cauſed Elijah, the ſalt of the earth, and chariot of the nation, to run in the ſtorm to Jezreel; and very likely the blood of the king was a ſupper for his own dogs. I am told many in play-houſes will ſit quite diſſolved at the tragic ſcene of Hector dragged round the walls of Troy; and alſo at the ſcene of fair Eleanor's fatal end; but they can read of all the agonies of a Suffering Saviour, who was the man that bore our ſorrows; and was acquainted with our griefs—who bore our ſins, and that wrath due to us on that account;—yea, theſe tender ſpirits, which are ſo pitiful to *Cain*, *Eſau*, *Ahab*, *Judas*, *King Charles* I. fair *Eleanor*, *Hector*, and *Dogs*, can hear of a Saviour's groans, temptations, perſecutions, and bloody ſweat, and yet ſhew no more ſigns of compunction than a flint;—ſurely the ſable canopy of the heavens, the bluſhing of the ſun, the convulſions of the earth, the phænomenon of the cleaving rocks, the rending of the vail, the confeſſion of traitors, and the reſurrection of many dead bodies, ſtand upon record, to give the brutal paſſions of ſuch God-hating hypocrites an everlaſting rebuke.

Mr. Charity, thou appeareſt to be an *enemy* both to God and man; and I believe, upon an impartial trial, we ſhall find thee a chip of the old block.

We

We know Satan told our first parents, *they ſhould be as Gods, knowing good and evil*, if they would caſt off God's *eaſy yoke* of obedience, and credit a *lie*; and Univerſal Charity labours hard to confirm his *words*. Some, under the maſk of pretended affection, have crowded whole troops of apoſtates among the *redeemed flock of Chriſt*, and excommunicated and reprobated others, *whoſe names are written in Heaven*: this is aiming at divine *ſovereignty*.

Others are taught to truſt in *their own righteouſneſs*, which God calls *filthy rags* (*a*); and to reject the *righteouſneſs* which God has provided (*b*); this is *going about to eſtabliſh a righteouſneſs of the ſinner's own* (*c*), upon the diſhonoured *obedience of the Saviour*, which is to *make many righteous* (*d*); and what is this but contending with the Lord to know who is to bear the incommunicable name of JEHOVAH OUR RIGHTEOUSNESS (*e*)? To tell a ſinner he is perfect in the fleſh, is teaching him to reject daily dependence on *ſovereign grace*, and is in effect leading him to mimic the ſelf-exiſtence of his Maker. Some are taught to reject many of the eſſential truths of the Bible, and to believe contrary to the ſenſe of others; and this is aiming at infinite wiſdom, in attempting to *be wiſe above what is written*.

(*a*) Iſaiah lxiv. 6.
(*b*) Iſaiah xlvi. 13.
(*c*) Rom. x. 3.
(*d*) Rom. v. 9.
(*e*) Jer. xxiii. 6.

That man who denies the Sovereignty of the ALMIGHTY, and calls his abſolute decrees *horrible*, in order to eſtabliſh his own *free agency*, and cries down God's acts of diſcriminating *grace*, to exalt *free will and power*, acts worſe than all the thouſands of *Babylon*, and offers ſuch indignity to the God of heaven, as was never offered to *Nebuchadnezzar* for all the decrees he publiſhed. And what is this but laying violent hands on the *ſceptre of Chriſt*, aiming at his *throne*, and invading his royal prerogative? and he who boaſts of will or power to do any thing truly *good*, without God working in him both to will and to do of his own good pleaſure, has quite forgot by whom he ſubſiſts, and is aiming at the omnipotence of his Maker (*a*), who ſays, *without me ye can do nothing*.

And he who cries down the *teſtimonies of God*, and exalts himſelf as infallible in the judgments of the ignorant, has quite forgot that *every man is a liar* (*b*), and in effect ſays *I am the truth*; and that man who by uttering error againſt the Lord, inſinuates himſelf into the affections of ſinners, and eſtabliſhes himſelf there, on the denial of Chriſt's particular *redemption*, becomes to ſuch a ſoul an *idol ſet up in the holy place of Chriſt (where none ought to ſtand), provokes the Lord to jealouſy* (*c*), and in effect *ſhews himſelf to be God*, and ſays thou *ſhalt love me with all thy heart*.

(*a*) Job xl. 9. (*b*) Rom. iii. 4. (*c*) Ezek. viii. 3.

We

We all know that God tells us to forſake them who *have a form of godlineſs, but deny the power thereof* (*a*), and not *ſeek the living among the dead*, or think to *gather grapes of thorns, or figs of thiſtles*; therefore that man who tells us to *feed on huſks*, rather than hear them who *declare the whole counſel of God*, and to ſtick to the *form*, rather than adhere to thoſe preachers who declare all *the power to be of God, and not of themſelves* (*b*); has caſt off all the yoke of obedience, is exalted in the *ſcorner's chair*, and has aſſumed the ſeat of the eternal LAWGIVER.

Some boaſt of ability *to keep the law*, and *to ariſe and ſhake themſelves from the duſt, to create in themſelves a new heart*, &c. and he that can do this is a *creator*. However, *all the Gods that have not made the heavens and the earth, even they ſhall periſh from the earth, and from under the heavens* (*c*). That preacher who advances any doctrine contrary to the plain *ſcriptures, diſannuls his Maker's counſel*, attempts to bring his Maker a pupil to his feet, and is endeavouring to *teach God knowledge* (*d*). That man ſhall never be a real lover of ſouls who does not declare the whole counſel of God;—he ſhews the greateſt love to ſinners who ſhews them their danger, and the only refuge that God has ſet before them in his word.

To leſſen any command of the law, or mitigate the ſeverity of the threatening, is an affront offered

(*a*) 2 Tim. iii. 5. (*b*) 2 Cor. iv. 7.
(*c*) Jer. x. 11. (*d*) Job xxi. 22.

to vindictive *juſtice*, and blunts the keen edge of her *glittering ſword* (*a*). To teach men the wretched doctrine of final apoſtacy from the *reigning grace of God*, when a man is made a happy partaker thereof, is a moſt cruel reflection caſt on the faithfulneſs of *God*, and is in effect giving him the *lie* in his promiſe, and declaring him perjured in his *oath* (*b*). And that man who declares our ſtanding in God's *favour* to conſiſt in our being faithful to *grace received*, or improving our natural *talent*, and that Redemption is ſure to all who perform theſe *conditions*, whether *ſheep* or *goats*, plainly contradicts the Saviour, who ſays, *I lay down my life for the ſheep*, and gives his dying teſtimony the lie; when with his laſt breath he ſaid *it is finiſhed*.

Wonder, O heavens, and ſtand aſtoniſhed O earth at this! Here is an infernal maſk called Univerſal Charity which paſſes current with thouſands for the *covering of God's eternal Spirit*, though God's *woe is unto him that wears it* (*c*). Blaſphemy is uttered againſt God, *his temple on earth*, and all the elect in *heaven* (*d*), and *worms* are eſtabliſhing themſelves on the diſhonoured, abuſed, and trampled perfections of the ever bleſſed Deity, while lies, and *doctrines of devils*, paſs for an *everlaſting goſpel*. The ſovereignty of God is exploded, and free-agency introduced. The omnipotence of God, and his eternal

(*a*) Deut. xxxii. 41. (*b*) Iſaiah liv. 9.
(*c*) Iſaiah xxx. 1. (*d*) Rev. xiii. 6.

fore-

fore-knowledge of the elect, is trampled upon, and man's *wiſdom* and *power* to improve his talent is deified and ſet up. The omnipotent arm of the ALMIGHTY, which leads a ſinner out *of the world* (*a*), keeps him on in God's way, and is promiſed to bring him *ſafely through*, and not to ſuffer him *to be caſt down* (that is to hell), *even though he fall* (*b*); is cried down by a public *bellman*; and the excellency of human power to ſtand, or finally fall away, is eſtabliſhed thereupon. *The faithfulneſs and truth of God in his oath and promiſes*, made ſure to Chriſt *and all his ſeed* (*c*), are trampled down in the ſtreets, and final apoſtacy from *life and everlaſting love* is eſtabliſhed thereon. The perfect *obedience of Chriſt, who thought it no robbery to be equal with God, yet took on him the form of a ſervant, and became obedient to magnify the law which we had broken*, and whoſe obedience alone is to *juſtify many* (*d*), called of God, *an everlaſting Righteouſneſs, which is unto all, and upon all that believe* (*e*), is called *imputed nonſenſe*; and phariſaical *righteouſneſs*, which ſets a ſinner farther from heaven *than publicans and harlots*, is ſubſtituted in the room of that (*f*).

The *eternal power of God*, who has promiſed to make his choſen people *willing in his own appointed day* (*g*), is rejected, and *ſelf-will*, which *ſpeaks evil*

(*a*) Iſaiah xlii. 16.
(*b*) Pſalm xxxvii. 24.
(*c*) Iſaiah lix. 21.
(*d*) Iſaiah liii. 11.
(*e*) Rom. iii. 22. Dan. ix. 24.
(*f*) Matt. xxi. 31.
(*g*) Pſalm cx. 3.

of

of dignities, is enthroned in his ſtead (*a*). The bleſſed *Holy one of Iſrael*, who alone is *holy*, and whoſe prerogative it is to *ſanctify* all the *elect* (*b*), has got many co-partners, and *ſinleſs perfection* (falſely ſo called) is brought in as co-operator with infinite purity.

The choſen *veſſels of mercy* are in public print called children of the helliſh monſter, while numbers in hell are contended for. Preaching particular redemption is called "liſtening to the devil," and "obeying his voice;" but contending for *traitors, apoſtates, and rebels*, is called *charity*. But how the *everlaſting Father* will approve of his own children being condemned, diſinherited, and excommunicated, and fathered on the devil, and baſtards brought in, in their room, I know not; but we believe as the *Father of the faithful* could not prevail to keep his baſtard in the houſe with Iſaac, we have no room to ſuſpect that any man will be able to bring in *Judas*, whom the Saviour ſo long ago delivered up to the devil.

But is it not ſtrange that the pretended infallibility of a creature, who is *unſtable as water*, ſhould be ſet up in the judgment of men before the *whole counſel of God*; and that a perſon who contends for the damned in hell, and who by his acts ſets himſelf *above all that is called God, or worſhipped*, ſhould

(*a*) 2 Peter ii. 10. (*b*) Eph. v. 25.

be ſo *zealouſly affected* as to keep the throne of ſinners conſciences, while the *ſovereignty*, the *election*, the *righteouſneſs*, the *wiſdom*, *goodneſs*, and *ſtrength* of God, are ſet at naught and deſpiſed?

But all this is done in charity to fleſh and blood, while the ſouls of poor ſinners are *periſhing for want* of the true *knowledge of God*. This is called love, and labouring hard to propagate errors (though it damns ſouls), is called the labours of love. But God ſays, "the vile perſon ſhall be no more called "liberal, nor the churl ſaid to be bountiful; for "the vile perſon will ſpeak villany, and his heart "will work iniquity to practice hypocriſy, and to "utter errors againſt the Lord, to make empty the "ſoul of the hungry, by withholding the ſtrong "meat from them, and he will cauſe the drink of "the thirſty to fail (*a*), by doing deſpite to the "Spirit of Grace."

To teach ſouls to deny the ſtability of God's *covenant*, is ſetting them to rebel againſt the *immutability of God in his counſel*, and is ſapping the *foundation*, and battering the *bulwarks* both of the triumphant and militant church. To teach ſinners to believe an imperfect righteouſneſs can juſtify them, is to overthrow the *law*; and to deny an *imputed righteouſneſs*, is making the *goſpel* a *fable*.—*I am not*, ſays Paul, *aſhamed of the goſpel of Chriſt, for therein is the righteouſneſs of God revealed* (*b*). Whoever that man

(*a*) Iſaiah xxxii. 56. (*b*) Rom. i. 16.

be,

be, that commits this ſpiritual wickedneſs in profound ignorance, is a *novice*, and ought to ſtand aloof from the *miniſtry*; and he that doth it *wilfully*, hath caſt off the reins of *fear*, runs looſe in the perilous path of *preſumption*, and is guilty of the *great tranſgreſſion* (*a*).

Univerſal Charity, I perceive that thou art no friend to God, and upon a ſtrict trial thou wilt appear to be no friend to man. Out of pretended charity to fallen nature, thou endeavoureſt to make the beſt of a bad matter, leſt thou diſcourage fallen mortals. So thou telleſt them that they are not without ſome power, and he that credits this, is taught to reject the *arm of the Lord*, and ſlight the petition of the Pſalmiſt, *hold thou me up, and I ſhall be ſafe* (*b*).

Teaching men to deny the final perſeverance of a *ſaint* in the *ſtrength of the Lord*, becauſe of his *infirmities*, is weakening his confidence in the *ſufficient grace*, and *long-ſuffering mercy of God*. This doctrine is an enemy to *faith*, a nurſe to *unbelief*, and a handmaid to the *Devil* himſelf, becauſe it makes us ſtagger at the immutable promiſes of God, and leaves a door for Satan the accuſer of the ſaints to come in at.

To tell a man his works are *profitable* to, or can be available with God, is diſfiguring the *beauty*, and leſſening the value of ſovereign *mercy*. Setting ſin-

(*a*) Pſalm xix. 12, 13. (*b*) Pſalm cxix. 117.

ners to boaſt of power to make themſelves *clean*, is ſetting them to reject *the fountain God has opened for ſin and uncleanneſs* (*a*); and to tell a man he has power to come to Chriſt, chuſe him, and lay *hold of him*, is teaching him to give the Saviour the *lie*, and to reject the attracting cord of *everlaſting love*, which ſaith, that *none can come to me except the Father draw him*.

And he who is taught to boaſt of free-will, is taught to reject the *day* of God's eternal *power* (*b*). He who is taught to believe he is perfect in the fleſh, makes the *groaning petitions* of the Holy Ghoſt, and the *interceſſion* of Jeſus Chriſt, of none effect to him. That man that denies any plain truth, rejects the *counſel of God*; and he that appears ſo infallible as to alter it, is too proud to ſubmit to the prophetic office of Chriſt; and he who will not allow Chriſt to chuſe or refuſe whom he pleaſes, in a ſenſe juſtifies the ancient ſaying of rebels, and tells Chriſt he ſhall *not reign over him*. He who makes the beſt of man's fall, leſſens the benefit of the *croſs*, and he who can pay one *mite to God*, rejects the goſpel *ſurety*. *He that is whole needs no phyſician*, and he that is not totally *loſt*, is never like to be *ſaved*. All theſe are towering *imaginations, that exalt themſelves againſt the knowledge of God*; a man drunk with ſuch phantoms, has loſt his *ſenſes*, and he that dies in them will certainly loſe his ſoul.

(*a*) Zech. xiii. 1. (*b*) Pſalm cx. 3.

If this be the human ſyſtem of Arminian *grace*, and they preach final apoſtacy from this, they ſpeak the truth; we agree with them: we are as ſure that a *building of hay, ſtraw, and ſtubble, will ſuffer loſs*, as we are *that the building of mercy* ſhall reap everlaſting *gain*; and we no more doubt of lies being eſtabliſhed in hell, than we doubt of *truth being ſettled in heaven*.

Another crime committed by Univerſal Charity, is her counterfeiting *the graces of God's Spirit*; but I ſuppoſe theſe labels are tied to the mouth of the *ſack*, in order to vend the *tares* the better. O wretched deluſion! I wiſh their ſouls had felt what mine has felt; they would loath themſelves, and bleſs God for a crucified Saviour; for when they have done and ſaid what they pleaſe, there is no way to heaven but by grace, through faith in Chriſt Jeſus.

They talk wonderfully about *faith*, but finding them deny the doctrine of *election*, and fighting againſt it, we readily conclude theirs is not the *faith of God's elect*; and as their faith is allowed to *fail*, we know it is not the *faith that Chriſt prayed for*; becauſe ſome honeſtly affirm that their faith makes them children of God to-day, but they may be children of the Devil to-morrow. We know this is not that *faith* which leads from *death to life*, becauſe ſuch believers are *never to come into condemnation*; *they have everlaſting life* already. *The faith of God's elect fights againſt, and overcomes the world*; but Armi-

nian faith fights for the *world*, and tries to overcome the *righteous*.

If they talk of *repentance*, they are ſure to ſet the cart before the horſe; repentance, ſuch as it is, comes firſt, and faith creeps along afterwards, to help this poor lame dog over the ſtyle: and when this faith has done its office, no *righteouſneſs* is *imputed* to it, or to the poſſeſſor of it. God has promiſed an *everlaſting righteouſneſs* to faith, and faith is the hand to put that *robe* on—*it is unto all, and upon all that believe*; but the Arminian faith is not a hand, but a *covering*: ſo man's fancy ſtands as a rival to the ſpotleſs obedience of Chriſt, which alone *makes righteous* (*a*).

However, we know faith, in the juſtice of God, comes firſt, ſpiritual convictions next, faith in an *imputed righteouſneſs* is felt next; *pardon and peace* appear the fruits, or *effects of it*; the ſanctifying and comforting influences of the Holy Ghoſt ſweetly operate on the ſoul, and then evangelical *repentance* flows in to bring up the rear. "I will take you "from among the heathen, and gather you out of "all countries, and will bring you into your own "land. Then will I ſprinkle clean water up"on you, and ye ſhall be clean: From all your "filthineſs, and from all your idols will I cleanſe "you. A new heart alſo will I give you, and a "new ſpirit will I put within you: And I will take

(*a*) Rom. v. 19.

"take

" take away the ſtony heart out of your fleſh, and " will give you an heart of fleſh. And I will put " my ſpirit within you, and cauſe you to walk in " my ſtatutes; and ye ſhall keep my judgments, and " do them. And ye ſhall dwell in the land that I " gave to your fathers; and ye ſhall be my people, " and I will be your God. I will alſo ſave you " from all your uncleanneſſes; and I will call for " the corn, and will increaſe it, and lay no famine " upon you. And I will multiply the fruit of the " tree, and the increaſe of the field, that ye ſhall " receive no more reproach of famine among the " heathen." And now comes in goſpel-repentance. " Then ſhall ye remember your own evil " ways, and your doings that were not good, and " ſhall loath yourſelves in your own ſight, for your " iniquities and for your abominations." — And now all boaſting is excluded. — " Not for your ſakes " do I this, ſaith the Lord God; be it known unto " you: be aſhamed and confounded for your own " ways, O houſe of Iſrael (*a*)."

If they talk of *patience*, it is only patience in ſuffering, to *eſtabliſh their own righteouſneſs*; it is not the *patience of Chriſt*, for that is exerciſed under ſuffering for the *ſake* of a *righteouſneſs already received*; not to get one, or eſtabliſh one of our own, but to hold faſt one freely given. *Patience* under *ſuffering* for the *truth* is the *patience of Chriſt*; but patience to

(*a*) Ezek. xxxvi. 24, 25, 26, 27, 28, 29, 30, 31, 32.

bear up under juſt and godly rebuke, for perſevering in the work of *error*, is the patience of *Satan*, and is exerciſed in his *cauſe*; and he has wretched ends to anſwer in it.

If they talk of *love*, it is not that love which delights in the *excellent of the earth*, and in ſuch *as excel in virtue*; but a love that is warm only for *rebels* and *traitors*, but hates *the elect of God*. Surely *he that hateth his brother*, becauſe he holds the *truth of God's election*, is a *murderer*; and *no murderer hath any part in the kingdom of God and of Chriſt*. This univerſal charity is *not of God, but of the world*, becauſe it hates the *elect*, and loves the *world*; and if the *elect* were of the *world*, Univerſal Charity would, with the world, *love her own*. God forbid, that a friend of the world ſhould ever love me; becauſe the friendſhip of the world is enmity againſt God; he that is a friend of the world is the enemy of God.

If one poſſeſſed of Univerſal Charity mentions, or pretends to *humility*, it is not that humility which God *clothes a ſoul with*; a ſaint in true humility has the eye of faith fixed on a *reconciled God in the perſon of Chriſt*; and at the ſame time feels the benefits of the Croſs flowing in on the heart, and the *teſtimony of God's Spirit witneſſing with his, that he is a child of God*. This makes him rejoice with a joy never to be deſcribed by mortals; and, at the ſame time, reflecting on *Moſes*'s rigorous brow, *Sinai*'s awful ſtorm, *Perdition*'s yawning jaws, *Wrath*'s envenomed

venomed *arrows*, and *Tophet*'s endleſs *flame*; this makes a ſoul *tremble*, though under a ſenſe of pardon ſigned and *ſealed*; yea, tremble to think and ſee how nigh he was to *everlaſting burnings*, when *mercy helped him up*; this is *rejoicing with trembling*, and a man always does this work in a robe of true *humility*.

But Arminian humility is quite another thing; it conſiſts of a gloomy *countenance*, and a dejected *look* filled with *diſmay*; inwardly *fretting*, becauſe Moſes will not accept of imperfect obedience, nor leſſen the *tale of bricks* which they are making to build their myſtical *Babel*; in which they ſhall have no better ſucceſs than their ancient brethren had, who became a butt for laughter, and ſo ſhall theſe; all that *behold them ſhall begin to mock, ſaying, theſe men began to build, but had not wherewith to finiſh* (*a*): and the reaſon why they had not, is becauſe they began at their own expence, inſtead of drawing from the infinite fullneſs of the Saviour.

Such feigned humility was found in Ahab, when the artillery of heaven rattled in his ears for ſtealing his *neighbour's vineyard*; and ſuch humility is a maſk put on to *deceive the ſouls of the ſimple*, who think a *fallen countenance*, a gloomy *viſage*, affected *ſpeech*, a plain ſuit of *apparel*, and *words ſmoother than oil*, (tho' at *war* with God in the heart) is the humble garb of a *redeemed ſheep*, when at the ſame time all their grief

(*a*) Luke xiv. 29.

is

is because their *self-righteous spirits* cannot make the Almighty stoop to allow of their *boasting*. This is the *foolishness of him who perverteth his way, and whose heart fretteth against the Lord* (*a*).

A rebellious *spirit*, at war with God's decrees, under a sense of the venom of *guilt*, and the *wrath of God* revealed and felt in the *conscience*, is the root that produces all this feigned humility. But the humility of a saint, who is under the influence of *everlasting love*, is filled with *self-loathing*, and stands astonished at the *lot* of eternal election *falling into his lap* (*b*). This humility makes the *face to shine*, fills the heart with *consolation, as a bottle that has no vent* (*c*), while the secret flame of *everlasting love* makes the *soul melt like wax*, till the *second Adam's image* appears in all his features on such an happy soul; and all his words come forth *seasoned with grace*, and *drop like dew*, while he *ascribes righteousness to his Maker*.

A true virgin soul carries the *law of kindness on her tongue*, but *casts not her pearls before swine*; loves the Saviour with all her *affections*, but shews no pity to *devils*, nor contends with her Royal *Head* in the behalf of *traitors*; and leaves the *potsherds to strive with the potsherds of the earth*, but escapes the *woe* due to them *who strive with their Maker* (*d*).

The hope of Arminianism seems to me to differ

(*a*) Prov. xix. 3.
(*b*) Prov. xvi. 33.
(*c*) Job. xxxii. 19.
(*d*) Isaiah xlv. 9.

much

much from the *hope of the goſpel*, becauſe it allows that Chriſt died for all men. But Chriſt declares the *gates that lead to deſtruction* receive the greateſt *number of them* (*a*). If this be true, ſome are in hell for whom Chriſt died; in which caſe there muſt have been a deficiency in the *price*, the *Surety paid*, or elſe it reflects on his *wiſdom*, and ſuppoſes him outwitted by the *ſerpent*, who, through his *ſubtlety*, has got legions in his poſſeſſion, which was the *Saviour's own by purchaſe*. It does not reflect on his *wiſdom* only, but on his *power* alſo, who could not hold them that were committed unto him; becauſe *the gates of hell have prevailed*, and many are *plucked out of his hand* (*b*).

It ſeems likewiſe to reflect cruelly on the *Juſtice of God*, who drew his *ſword*, and ſheathed it in the great *Shepherd* (*c*); and *ſpared him not* in the leaſt, or abated one mite of the *debt* (*d*). And it is plain, that Juſtice promiſed, *by the blood of his covenant, to ſend forth the priſoners out of the pit in which there was no water* (*e*); and further, to be *faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs* (*f*). But, alas! this is all overthrown, if Arminianiſm be true.

If Arminian hope is fixed on a *ſurety*, which *hath not*, or *cannot* pay the *debt*; or, if it is fixed on a

(*a*) Matt. vii. 13. (*b*) John x. 28.
(*c*) Zech. xiii. 7. (*d*) Rom. viii. 32.
(*e*) Zech. ix. 11. (*f*) 1 John i. 9.

mutable

mutable Saviour, and has no laws to encourage it, but ſuch as demand a debt *twice*, firſt of the *ſurety*, and then of the *debtor*; firſt ſend them out of the priſon of ſin, on the ſurety's account, or, in their own words, make them ſons of God by grace to-day, and, after all this, let them fall away, and lock them up in hell to all eternity, until they can pay the utmoſt mite of what was paid long ago; what eſtabliſhment is here for hope? I anſwer, a hope founded on ſuch doctrines, is juſt as ſtable as a feather in a whirlwind.

However, we have many who are *hardened* enough, *through the deceitfulneſs of ſin*, to advance ſuch *lies* in *the name of the Lord*, and father them upon him; and it is enough to make the fleſh of thoſe, who entertain any thoughts worthy of God, to *tremble*; and thoſe who keep ſilent at the report of ſuch indignity offered to God, ought to be rebuked by every *ſtone* in the ſtreets. But what has this hope, which is founded on *falſehood*, to do with the hope of the *goſpel?* I anſwer, juſt as much as the *throne of iniquity has to do with a throne of grace.*

However, the Arminians honeſtly own their hope may be loſt; and we verily believe it to be as they ſay, that a man may be a perfect man in this *falſe-hope* ſtate to-day, and be in hell to-morrow. But the *hope of the goſpel* is quite another thing; *Chriſt crucified is the only hope ſet before us*; and he who takes *refuge in him*, doth not tumble into hell, but is *ſaid to fly from the wrath to come*, (mark, to *fly from* it)

it) not *into* it: he who hopes in Chriſt is not to be *diſappointed of his hope.* But the hope of Arminianiſm has (it is to be feared) diſappointed many; and no wonder, when it is founded on a *conditional promiſe*, a withered arm of impotent Free-will, in copartnerſhip with a weak and mutable ſaviour of their own ſetting up.

But the hope of a Chriſtian is an *anchor* which is caſt into the immutable and unchangeable Godhead, and its flukes take hold *within the vail of Chriſt's fleſh, and is ſure and ſtedfaſt to every choſen veſſel of mercy* (*a*). *The Lord is the hope of his people, and the ſtrength of the children of Iſrael*; and if an *Iſraelite indeed* loſeth his *hope*, or *fails of the grace of God, and the glory* which *grace is an earneſt of*, and be caſt away, the Lord *himſelf* muſt fail. However, he never *hath failed them that truſted in him as yet* (*b*), and it is time enough to cry out againſt him when we find he has.

Though David ſays, *doth his promiſe fail for evermore, and hath the Lord forgotten to be gracious*; yet he is honeſt enough to own, *this was his infirmity* (*c*); and ſurely that man is a blind guide indeed, who cannot diſtinguiſh between the *infirmities* of the fleſh, and the *glorious and everlaſting goſpel of the Son of God.*

If we examine the *peace* maintained by Univerſal Lovers, we ſoon ſhall ſee it has nothing to do with

(*a*) Heb. vi. 19. (*b*) Joſh. xxi. 45.
(*c*) Pſalm lxxvii. 8, 9, 10.

the

the *goſpel*. The *peace* which the goſpel proclaims is a *reconciliation between God and ſinners*, which peace was made *by Chriſt our Mediator, by the blood of his croſs* (*a*); therefore *he is our peace*; God pre-ordained him ſo to be (*b*). Chriſt paid our debt of obedience to the law, removed its *curſe, and took it out of the way* of every believer; and by his death he paid our debt of ſuffering to juſtice, which had long ſince declared, *that the ſoul that ſinneth, it ſhall die.*

Having thus by his obedient life *magnified the law*, and by his death paid our debt of ſuffering to juſtice, a *throne of grace* is eſtabliſhed on juſtice ſatisfied, truth cleared, and judgment fully executed. *Judgment and juſtice are the habitation of his throne, while mercy and truth go before his face*; from this throne *he ſpeaks peace to them that are afar off, and to them that are nigh*, and believers ſhall be bleſſed *with the abundance of peace ſo long as the moon endureth*: and it muſt be ſo; for Chriſt is the *prince of peace*, and to us it is proclaimed *freely—my peace I give unto you, not as the world giveth give I unto you*: Thus peace is for ever proclaimed between God and the *elect*, between the *elect* and their own conſciences; yea, between the *elect* and the *beaſts of the field* (*c*), and between one *choſen veſſel* and another.

And when by faith we *pleaſe God, our enemies are to be at peace with us*; that is to ſay, God awes the

(*a*) Col. i. 20. (*b*) Iſaiah xxvi. 12.
(*c*) Job v. 23.

hoſts

hoſts of perſecutors, and makes them lay down their rebel arms, and *keep ſilence*; while poor ſaints, almoſt wearied out with the long fatigues of war, may *renew their ſtrength*, and rally their forces for a freſh attack.

But what has the peace of Univerſal Lovers to do with this peace proclaimed in the *goſpel?* Surely nothing at all: thoſe who contend for the *houſe of Ahab* and *Jezebel*, have nothing to do with this peace. Our anſwer to ſuch is, *what haſt thou to do with peace? get thee behind us; we are at war with Ahab and his bloody houſe, becauſe the witchcrafts of Jezebel are ſo many.* But theſe Univerſal Lovers call the *decrees of God horrible*, a language that favours of ſuch *rebellion* as no man dare offer to an *earthly prince*; ſuch maintain an impious war with the ſovereign Lord of Heaven, rebelling againſt his *laws*, and fighting againſt all the loyal *ſubjects of grace* (who are humbled to bow to his ſovereign *will*), and making reconciliation between the *church* and *Jezebel*.

This is making peace where God has declared war; *I will put enmity between the church and the ſerpent, between Chriſt, the woman's ſeed, and the ſerpent's ſeed*; and theſe are to *bruiſe* each other; and ſurely Chriſt never came to contradict his *Father's will*, but to *delight in it, and do it*. *I am not come to ſend peace on earth, but a ſword and a fire, and what will I if it be already kindled? From henceforth there ſhall be five in*

one houſe divided, three Univerſal Lovers *againſt two* lovers of God; and the nigher they are in the bonds of nature, the hotter ſhall be their war; *a man's foes ſhall be thoſe of his own houſe.*

However, we muſt leave theſe pretenders to love to ſhift for themſelves, for they neither fight for God, for his laws, nor yet for the *church of England.* If they fought for God, they would not fight againſt us, and help the ungodly. " And Jehoſhaphat the " king of Judah returned to his houſe in peace to " Jeruſalem, and Jehu the ſon of Hanani the ſeer " went out to meet him, and ſaid to king Jehoſha- " phat, ſhouldſt thou help the ungodly, and love " them that hate the Lord? Therefore is wrath upon " thee from before the Lord. Nevertheleſs there " are good things found in thee (*a*);" and it was well for him that God's *decrees* were found in him.

Thus it appears that Univerſal Charity fights not for God, but helps the *ungodly*; nor doth it fight for God's *laws*; a man who is up in arms againſt his *Maker's decrees*, and contending for *apoſtates* now in hell, can never be ſaid to *love God with all his heart, with all his ſoul, with all his mind, and with all his ſtrength*; nor can he be ſaid to *hate father and mother, wife and children, and his own life for Chriſt's ſake*; and if he cannot, he is not worthy of him.

Univerſal Charity, notwithſtanding all her pretenſions to love, is no friend to the *Church of Eng-*

(*a*) 2 Chron. xix. 1, 2, 3.

land,

land, or to them that are of it; for it teaches them to deny her doctrines, and yet cleave to her walls; it cuts off her *breasts of consolation*, and then tells us to stick to her *carcass*; surely this is a strange way of shewing *charity*. The church of England tells me in her catechism, that I am wholly unable to come to Christ, though he commands me,—or to love God, though I am bidden,—or to serve him, though it is for my *life*. "My good child, "know this, that thou art not able to do these "things of thyself, nor to walk in the command-"ments of God, and to serve him, without his "special grace, which thou must learn at all times "to call for by diligent prayer." Universal Charity contradicts this, and says, Christ's calling me implies I have a power to come, or else Christ mocks me with a *fruitless call*.

However, the spouse could reconcile Christ's call and her own weakness very well together. "Arise, "my fair one, and come away," says Christ;—"Draw me, and we will run after thee," says the spouse; she turns his command into a petition, and obtains an answer.

Universal Charity teaches me to call Christ's *righteousness* imputed *nonsense*, and to boast of perfection in myself; and then warns me never to forsake the church of England. But is this charity, to send me wrapped up in my own righteousness, and boasting of my own perfection, to the Lord's table in the church of England? Surely, if I go

there in this manner, I ſhall carry lies in my mouth; for it teaches us to ſay, "We do not preſume to "come to this thy table, O merciful Lord, truſt- "ing in our own righteouſneſs, but in thy mani- "fold and great mercies. We are not worthy ſo "much as to gather up the crumbs under thy "table, &c." Strange language this, for a perfect man taught to deſpiſe his Maker's righteouſneſs! Such ſouls have no right to approach the Lord's table, or to join the church of England ſervice; becauſe it forbids "*diſſemblers with God.*" No man, perfect in himſelf, has any right there, but ſuch as "are heartily ſorry for their ſins," and who can ſay "the remembrance of them is grievous, and the "burden of them intolerable." He that is taught to deny election, is inſtructed to deny the church catechiſm, which teaches, "I believe in God the "Holy Ghoſt, who hath ſanctified me, and all the "*elect* people of God."

How can a man join with the church of England ſervice, and ſay, "Endue thy miniſters with right- "eouſneſs, and make thy *choſen* people joyful," when he denies it in his heart; *drawing nigh to God with the lips, and honouring him with the words of election and imputed righteouſneſs, while the heart is far from him as a Sovereign; and, as the juſtifier of the ungodly*, is only *worſhipping him in vain?* If a man is taught to deny and deteſt the doctrines of God, and then be ſent to tread God's courts in falſehood,

and *compaſs his Maker about with lies*, to *cloak his manifold ſins* with ſinleſs perfection, and thus to *diſſemble them before the face of Almighty God our heavenly Father*, he goes the only way to ruſh into the *greateſt damnation*, which they are threatened with who are *hypocritical mockers in worſhip*. If the ſubjects of Univerſal Charity have any better doctrine than this to deliver, *let them now declare it, or for ever hold their peace* about their belonging to the church of England.

If we compare this Univerſal Charity with the copy Paul gives us of the love of God, we ſhall find it as contrary to *that*, as its doctrines are to the eſtabliſhed church. Paul gives us a true portrait of divine Charity, or love, in 1 Cor. xiii. 1. "Though I ſpeak with the tongue of men and of "angels," though I ſpeak with all the eloquence which the wiſdom of this world teacheth; and though I talk of holineſs and ſinleſs perfection as much as an elect Angel could do, yet, "if I have not charity,"—if I am not a happy partaker of the electing and everlaſting love of God, and am not brought to love God above Self, and to love God's choſen veſſels above all apoſtates and traitors, I am nothing but "ſounding braſs" (baſe metal), or a noiſy inſtrument about charity, compared to a "tinkling cymbal."—"And though I have the gift of *Arminian* propheſy," as Mr. Bell had, and could tell when London would be deſtroyed by an earthquake, ſo that I could drive thouſands into Hyde Park to eſcape it; "And though I under-

ſtand all myſteries, and have all knowledge," ſo that I could contradict Mr. Toplady, Mr. Hervey, Mr. Whitefield, old John Calvin, the Prophets, Apoſtles, and even Chriſt himſelf (as was before hinted), as ſome in our days do, yet, "if I have not charity, I am nothing."

"And though I have all faith, ſo that I could remove the mountains of guilt," and *indwelling ſin alſo*; and declare a fallen wretch as perfect in the fleſh, as God is perfect; yet if I have not the diſcriminating love of God in my heart, "I am nothing;" nothing but a deluded ſinner in rebellion againſt God. "And though I give all my goods to feed the poor," in order to make up my own righteouſneſs, and bring in my Maker debtor; and "though I give my body to be burned," or ſhew ſuch charity for ſinners as to wiſh *my part taken out of a Saviour's blood, unleſs it ſtreamed for all the race*, yet all this ſhew of fleſhly affections, which exalts me ſo high in the eſteem of ſinners, *without the love of God in my heart, profiteth me nothing*. "Charity ſuffereth long," and endureth all things for the elect's ſake (*a*), "and is kind," eſpecially to the houſehold of faith (*b*), in feeding them with true knowledge and underſtanding (*c*).

"Charity envieth not,"—envieth no man for his faithfulneſs in *declaring the whole counſel of God* (*d*); or his being *valiant for truth* (*e*). "Charity vaunteth not itſelf,"—vaunts not about improving a

(*a*) 2 Tim. ii. 10. (*b*) Gal. vi. 10.
(*c*) John xxi. 16. (*d*) Acts xx. 27. (*e*) Jer. ix. 3.

natural

natural talent, being faithful to grace received, or deſpiſing an imputed righteouſneſs, in order to aſſiſt a ſinner in eſtabliſhing his own web on the ruins of a Saviour's obedience. "Is not puffed up" with a vain notion of free-agency, nor with a vain conceit of fleſhly perfection, nor of infallibility, but ſays, he that thinketh that he knoweth any thing, knoweth nothing yet as he ought to know. "Doth not behave itſelf unſeemly," in crying down every preacher's reputation, nor teaches any to deny the doctrines of the Bible. "Seeketh not her own glory," (nor teaches any to ſpeak *vain viſions out of their own hearts*), but the glory of him who ſent her; nor allows men to eſtabliſh themſelves in the judgment and affections of ſinners above Chriſt and his truth. "Is not eaſily provoked" under juſt reproof when given; "thinketh no evil" of them who preach eternal election, and contend for the ſtability of God's *everlaſting covenant*, and the glorious privileges of it.

"Charity rejoiceth not in iniquity,"—Rejoiceth not becauſe errors are abundantly propagated, and advocates for them are increaſed; ſhews no joy at the world's wondering after the *beaſt*; takes no delight in parties made and armed with rebellion againſt God, *but rejoiceth in the truth*. Rejoiceth when eternal election is revealed to a poor ſinner, and makes his ſoul *rejoice that his name is written in*

heaven (*a*), and ſhews him *his witneſſes there, and his record on high* (*b*). Rejoiceth in the enjoyment of an imputed righteouſneſs, *which fills the ſoul with joy and peace in the faith of it* (*c*); rejoices in the truth of a ſaint's perſevering, and makes him *go on his way rejoicing, and praiſing God with joyful lips* (*d*); gives the ſaint a full perſuaſion of his ſafe arrival in glory, and tells him he *ſhall return with ſongs and everlaſting joy upon his head* (*e*).

"Charity beareth all things,"—Beareth all oppoſitions, temptations, and reproaches from falſe doctors, and all the arrows ſhot from their bows, rather than give up one grain of God's truth to their fancy. "Believeth all things,"—Never calls God to an account about his decrees, nor *teacheth men ſo to do*;—never arraigns God at the bar of *carnal reaſon*, nor allows it to be done; but believeth all things (*errors* excepted); crediteth the doctrines of *election*, and its oppoſite *reprobation*; *believes the elect ſhall all attain to the righteouſneſs of faith without the law* (*f*), and that all the reſt *ſhall not attain to it, though they ſeek it by the works of the law* (*g*). Believes all the elect *ſhall be taught of God*, and the reſt ſhall be *ever learning, but never able to come to the knowledge of the truth* (*h*).

(*a*) Luke x. 20. (*b*) Job xvi. 19.
(*c*) Rom. xv. 13. (*d*) Pſalm xlv. 15.
(*e*) Iſaiah xxxv. 10. (*f*) Rom. ix. 30.
(*g*) Rom. ix. 32. (*h*) 2 Tim. iii. 7.

Charity

Charity believes all who are *written in the Lamb's book of life ſhall be ſaved* (*a*); yea, all that are found *written among them*, who are *ordained to eternal life*, and enrolled in the *heavenly Jeruſalem* (*b*), and that they ſhall bear the names of *called*, *choſen*, and *faithful*, even in *heaven* (*c*), and believes all who are not thus *written in heaven*, *ſhall be caſt into the lake* (*d*). In ſhort, divine charity believes every truth in the book of God, but knows nothing of the new-manufactured doctrines of Popery, Arminianiſm, and Mahometaniſm, or any other *lies ſpoken in hypocriſy*, but calls them the *doctrines of devils* (*e*): And never doubts but God *will judge the world in righteouſneſs, and the people with equity*, and *make his ſovereign acts appear as clear as the ſun, and his juſt-dealings as the noon-day.*

Charity never ſets an Univerſal Lover to *teach God knowledge*, or as a *counſellor to inſtruct him in the path of judgment*, much leſs *to condemn his eternal counſel, that a worm may appear righteous.* "Hopeth all things,"—Hopeth to enjoy all the bleſſings of an *everlaſting covenant*, and makes the ſoul believe he ſhall never be *diſappointed of his hope*, or have his expectation cut off; but leads him into the enjoyment of *hope to come*, and makes a ſoul *rejoice in the hope of the glory of God*: Yea, and enables him in

(*a*) Dan. xii. 1. (*b*) Iſaiah iv. 3.
(*c*) Rev. xvii. 14. (*d*) Rev. xx. 5.
(*e*) 1 Tim. iv. 1.

the ſtrongeſt confidence to leave his very fleſh to *reſt in hope.*

"Charity endureth all things,"—Endureth all things rather than part with any truth, or her portion therein; yea, rather than *caſt away her confidence* for that helliſh principle of *falling* from *grace*: Yea, *will cry, and pray day and night,* as all the *elect* do (*a*), rather than part with her daily dependance on God *by faith and prayer*, or exchange it for that independent ſelf-exalting and fleſh-eaſing doctrine of *ſinleſs perfection.*

"Charity never faileth."—Charity is a divine love fixed from all eternity (*b*), appears and *draws* a ſoul to Chriſt in time (*c*), and ſhall never be taken from him, until the *faithfulneſs* of an *unchangeable* God can *fail* (*d*).

"Charity never faileth;" it knows nothing of final apoſtacy from *adopting grace*, or diſinheriting the ſubjects of it; never dreams of God being perjured in his oath, or of the unalterable promiſe failing Chriſt *and his ſeed*;—has not the leaſt idea of an everlaſting covenant being *broken*, or of the *holineſs, truth, juſtice*, and *faithfulneſs of* God appearing an everlaſting *blank* to his *elect*, who are ſecured by every perfection of *deity*, and with ten thouſand times ten thouſand *promiſes* and *bleſſings*, beſides a *whole cloud of witneſſes.*

(*a*) Luke xviii. 7.
(*b*) Jer. xxxi. 3.
(*c*) John vi. 65.
(*d*) Pſalm lxxxix. 33.

And

And we, in the name of the eternal and invisible God, defy all the legions of devils now in hell, and all the reprobate sinners of mankind now with them, together with all the Universal Lovers on earth, ever to point out the person who, the period when, or the crime for which one single soul, *chosen of God in Christ from all eternity*, and *redeemed by the blood of* JEHOVAH the *Saviour*, and internally called and *sealed by the Holy Ghost*, ever dropped into hell as an heir of wrath. As I said before, so I say again, I defy you all to shew me out of the word of God, or even out of any of the infernal annals of *Beelzebub* himself, that any one subject of special grace ever fell as an everlasting spoil for devils.

We believe many canonized by popes have dropped into purgatory for ever, and the papists do not altogether deny it; and we believe many fools, who have boasted of fleshly perfection, have gone from their Paradise to perdition, agreeable to Christ's word, they *who exalt themselves shall be abased*. And we doubt not but many have fallen from Arminian grace, and that *Cain*, and others inrolled by *universal lovers*, are in hell; but what has all this to do with the point in hand?—Indeed nothing. Popish rules and God's *decrees* are, and ever will be, two different things. God gives heaven, and the Pope cannot sell it. Samson made sport enough for the Philistines, when they prevailed only to blind his eyes; but surely a *spiritual Nazarite* in hell would make much more sport than Samson.

Talking

Talking of God's *love* being fixed on all the human race one minute, and of *redeemed ſouls* being in hell the next, is ſuch dreadful charity, as can come from none but the devil. We all know that Arminian prophecies have *failed*, and that tongues boaſting of fleſhly perfection have *ceaſed*, and that a pretended infallibility hath *vaniſhed away*; but ſtill we hold that *faith*, *hope*, and *charity abideth* among the *elect*; and that *the greateſt of theſe is charity*; and that *charity never faileth*; *and if it be not ſo now, who will make me a liar, and my ſpeech nothing worth* (*a*)?

I have for ſome years narrowly watched the wonderful effects of this ſtrange ſort of charity, but never ſaw it produce any better fruits on the minds of others, than it did on my fooliſh deluded ſoul. A man and his wife once attended my miniſtry at Thames-Ditton; the man was apt to drink, and uſed to *perſecute* the *goſpel*, and his wife was of a very vain turn of mind; however they both heard me for ſome time, and a viſible reformation appeared on them; but ſoon the woman fell ſick, and having a family of ſeven or eight children, they were oppreſſed with poverty, and at that time I was almoſt in the ſame predicament. But there was an Arminian who lived in the place; ſhe viſited this poor ſick woman, and, in order to get her ear, appeared very *liberal*. Whether Univerſal Charity allows a premium to be given for *converts*

(*a*) Job xxiv. 25.

I cannot

I cannot tell, but I am informed that *popery* does; but whether the Pope pays them in *caſh*, or in *ſuperſtition*, I know not. However, for want of ability to give alms, I loſt my convert; and when the poor woman appeared abroad again, ſhe was eſtabliſhed *in the ſcorners chair*, and told me that Chriſt died for *Cain* and *Judas*, as well as for me; and what was I? Finding her engaged in this *awful rebellion againſt God*, I thought it proper to let her alone. However ſhe ſent many meſſages to me about Chriſt's dying for all. I ſent her word, that I feared he did not die for *her*. The anſwer ſhe returned is too filthy to mention. * * * * * * * * * * * *.

What divinity this Arminian planted in the poor woman's judgment I know not, but I have room to ſuſpect her *communications were evil, becauſe they corrupted good manners*. However, it is thoſe *perſons who awake to imputed righteouſneſs*, and they only, of whom it may with propriety be ſaid, *they ſin not*, but *ſcorners have not the knowledge of God, I ſpeak this to their ſhame*. The woman and her huſband's name is JORDON, they live at Thames-Ditton, in Surry.

After this inſtruction, I very ſeldom ſaw them under my miniſtry; and it was beſt ſo, for theſe reaſons: thoſe who can prove the ſalvation of *Cain* (the devil's offſpring), and *Judas, the ſon of perdition*, are *wiſe*, far *above all that is written*; and who can teach them? However the woman goes on as the

the reſt of the world do; and as for the huſband, he has been reproved for being often drunk in the ſtreets ſince they have mounted the *ſcorner's chair*. And with reſpect to the zealous Arminian that ſeduced them, ſhe was indeed a *univerſal lover* of fleſh and blood, and had only three enemies; the firſt is a ſovereign God, the ſecond, his *ſovereign grace*, and the third is a *myſtical body* of obedient *ſubjects*: But we had a carnal parſon in Thames-Ditton, who was ſeldom ſober a day in the year, yet this tutoreſs could hear him preach, and receive the ſacrament at his hands with pleaſure; and no marvel, for *the world loves its own*. However, ſince that ſhe is dead, and left but little encouragement to thoſe that ſurvived her, of her religion having done any great things for her ſoul.

I was ſome time ago in company with a man and his wife at Sunbury in Middleſex, where I was to preach that night. This man and his wife were at the ſame houſe as viſitors that I was to preach at, their names were Jones; they came from London. We ſoon entered into converſation about religion, when I perceived his notes to be quite wild, and nothing in them of the heavenly *dove*'s pleaſing *melody*: Upon our further diſcourſe, I found him to be a man who had read much, eſpecially the works of *heathens*, *myſtics*, and *free-willers*.

I believe he had been for many years in *legal convictions*, and his greateſt troubles had been, to find out what would become of heathens, blacks, and infidels.

infidels. Theſe things had better be left with God; his judgment of the world will be according to truth no doubt, and I believe that both the righteous and the wicked will be conſtrained to juſtify their Maker. I gave great attention to him, and ſoon diſcerned he had been a pupil at the foot of Satan, where I had formerly ſat to my ſorrow. He appeared a man of good *abilities*, ſtrong *memory*, *quick wit*, of a *ſtudious* turn of mind, and not without a *ſmatch* of the original *languages*, and wonderfully verſed in ſcholaſtic and bombaſtic phraſes. I ſaid but little to him, finding he was wiſer in his own eyes *than ſeven men who could render a reaſon.*

Howbeit, at dinner he began again; and I found he had been happily delivered from his convictions and troubles about the whole race of mankind, by this doctrine, namely, that all who entered hell, were to be *purged* by the fire of wrath, and that Chriſt would (after they had paid juſtice the debt of ſuffering) inſtate them in the favour of God; and this was the *doctrine* that had delivered his ſoul, and he was at *liberty* in this belief, and at *peace* in his own conſcience.

Hearing this, and finding it to be the ſame ſnare out of which my ſoul had been marvelouſly delivered, I was ſure his judgment was eſtabliſhed in the *doctrines of devils*, his *peace* was nothing but a benumbed conſcience, and his liberty was caſting off all *convictions*, *fear of God*, and *light of truth*. I aſked him if he had any hope of a gaol-delivery

for all the damned; he told me yes, Chriſt would *reſtore all things.* I aſked him if he believed the devils would be included in this *univerſal reprieve*; and he told me yes, as ſure as I was alive. I told him, according to his doctrine, the unfathomable and impaſſable *gulf*, which God hath *fixed* for ever, is to be ſounded, and waded through; the *never-dying worm* is to expire, eternal death reſign his *ſceptre*, and the *ever-aſcending ſmoke of ſinners' torments* to find a period. To which he anſwered, the word *never* muſt be limited. I told him if it would bear a limitation in behalf of the *damned*, it would alſo againſt the eternal eſtabliſhment of the *redeemed*; and if ſo, even in *heaven*, we ſhould ſtand in jeopardy.

Of all mortals I ever heard open their mouths, I never heard any one ſo inſtructed in *perverting*, *wreſting*, *turning*, and *explaining* away the ſenſe of *ſcriptures*; and in contending with him, I found I had been delivered from many of thoſe temptations in anſwer to prayer, which he ſeemed ſo confirmed in; I therefore was enabled to chaſe him warmly through all the *labyrinths*, *ſhades*, *dens*, *bogs*, *miſts*, *fogs*, *obſcure ſtraits*, and *ambiguous turnings*, in this wilderneſs of *univerſal charity*, which (as Pharoah ſaid) *had hemmed him in.*

I told him if he lived and died in thoſe principles, he would be damned, if either God or his word were true. He told me not to judge, nor think of diſputing him out of his confidence. I told him

him I had no hope of that, for if God *ſent a ſtrong deluſion that a man ſhould believe a lie, it was that he might be damned for not believing the truth, but having pleaſure in unrighteouſneſs* (*a*). However I preached before him that evening, and ſtopped his mouth; and he told the people, preach where I might, he would attend my miniſtry; but I cannot ſay I have any hope of being made ſo uſeful an inſtrument, as to diſentangle one ſo *embarraſſed in errors*. O what a bleſſed thing it is to be taught by the Spirit of God, and to be guided into all truth by him that never erred. Reader, if thou lackeſt wiſdom, aſk it of God, who giveth liberally and upbraideth not.

It would be endleſs for me to rehearſe all the wonderful effects that I have ſeen of this Arminian Charity, ſince I have appeared in a public character; however, to rob ſouls of God's *truth*, and eſtabliſh them in errors, is a very inhoſpitable act, call it what you will. I confeſs my very ſoul has been grieved within me, when I have heard ſuch ſtrange phantoms of experience as ſome relate; ſuch as ſeeing of *ghoſts*, fighting with *devils*, which have appeared in *view*, as they ſay, and then fathering ſuch deviliſh imaginations, fancies, and falſe doctrines upon the *ever bleſſed Spirit of God*. Such wickedneſs is great, but *no marvel*, for God ſays, when the ſinner's *itching ears are turned from the truth, they ſhall be turned unto fables* (*b*).

(*a*) 2 Theſ. ii. 11, 12. (*b*) 2 Tim. iv. 4.

Some

Some time ago I was begging money for the little chapel we built at Sunbury in Middleſex, and a friend who went with me, adviſed me to call at a *china ſhop* near *Oxford-market*; the man I found was a brother *preacher*, only he was of the *Arminian* perſuaſion. He began very warmly with me, and told me he uſed to hear me with pleaſure, but now I did nothing but *rail* in the pulpit. I told him there was no preaching the goſpel faithfully without railing againſt the devil. He told me he had read all ſorts of opinions about religion, and he could teach me better than I knew of that matter.

Perceiving a large ſhare of human wiſdom in him, I aſked him what he knew of the Holy Spirit's *work*, what *doctrines* the Spirit had taught him, how they were *applied*, and what he felt under his *operations*, and when *liberty* was proclaimed to his *ſoul*; for *where the Spirit of the Lord is, there is liberty* (*a*). Theſe things being ſtrange to him, he thought proper to *wave* them, and get upon another ſubject; in order to which, he aſked me what the *ſoul* of man was. I began to tell him what the *word of God* ſaid about it; but he interrupted me, and brought matters to a point at once. He told me the ſoul of man was a *thinking being*, and *the Spirit of God* was that ſpirit which judged *favourably* of all; and *real* religion was to *think*, and *let think*.

After a warm converſation we parted; and I began to conſider this wonderful religion, and the

(*a*) 2 Cor. iii. 17.

ſpirit

ſpirit of it, and thought, if *free-thinking* would carry ſouls to heaven, there are as many *ways* thither as there are carnal men on earth; however, the Bible ſoon ſhewed me the religion of *free-thinkers*. The Saviour aſked his followers, and others, *what they thought of Chriſt*, and they, as all *free-thinkers* do, varied much in their thoughts; ſome ſaid he was *John the Baptiſt*, others thought he was *Elias*, others one of the *old Prophets*; ſome thought he was a *good man*, others ſaid *nay*; ſome thought he was a *deceiver*, and ſome ſaid he was a *wine-bibber*; others that he was *an enemy to Cæſar*; others ſaid he was *Beelzebub*; and ſome few ſaid he was *the Chriſt of God*; and ſo it is *now*.

The Arminian thinks he is a *changeable* being; others think he is an *Angel of the higheſt order*; the Turk thinks he is a *footſtool*; the Jew thinks he is an *impoſtor*; the Arian thinks he is a *creature*, and the Deiſt thinks he is *nothing*. However, *he muſt reign till all his enemies be made his footſtool, and he who made them at firſt ſhall daſh them in pieces like a potter's veſſel. Be ſtill and know that he is God, he will be exalted in earth; therefore kiſs the Son, leſt he be angry, and ye periſh from the right way*, which you certainly will *if his wrath be kindled, yea but a little*.

But what has *free-thinking* to do with the religion of Jeſus Chriſt? I anſwer, juſt as much as the Pope has with the *keys* of heaven, and no more; for God *knows the thoughts of the wiſe that they are vain* (*a*).

(*a*) 1 Cor. iii. 20.

Therefore *let the unrighteous man forſake his thoughts* (*a*); and if he does not, the goſpel has done nothing for him; for it furniſhes a Miniſter (not with the feeble weapon of purblind reaſon, but) *with the gifts and graces of God's Spirit, which are mighty through God to the pulling down of ſtrong holds, caſting down imaginations, and every high thing that exalteth itſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt; and having in readineſs to revenge all diſobedience, when the obedience of the elect is fulfilled* (*b*).

If *free-thinking* be the religion of Jeſus, what need is there of taking man's *thoughts* priſoners? But this religion has nothing to do with the religion of Chriſt Jeſus, nor has the ſpirit of Univerſal Charity (which ſhews ſuch malice againſt God's *elect*, in the behalf of rebels) any thing to do with the Holy Ghoſt. "The God of heaven," and "the God of this world," *are two maſters, and ye muſt love and ſerve the one, and hate the other* (*c*). "Chriſt and Belial" *are divided*, and muſt be kept apart by every Miniſter (*d*); the *myſtery of godlineſs* (*e*) and the *myſtery of iniquity* are *two* oppoſite *myſteries* (*f*); *the ſpirit of truth* and *the ſpirit of error* (*g*) are likewiſe divided. *A throne of iniquity muſt have no fellowſhip with God*, nor *thoſe who frame miſchief by a*

(*a*) Iſaiah lv. 7.
(*b*) 2 Cor. x. 4, 5, 6.
(*c*) Matt. vi. 24.
(*d*) 2 Cor. vi. 15.
(*e*) 1 Tim. iii. 16.
(*f*) 2 Theſſ. ii. 7.
(*g*) 1 John iv. 6.

law;

law (*a*); the *tribes of ſpiritual Iſrael* (*b*), and *the tribes of the earth*, are two diſtinct *tribes* (*c*); the *righteous nation that keeps the truth* (*d*), and a *nation againſt which God has indignation for ever*, are *two nations*, and muſt be *called ſo* (*e*).

The Lord's *generation* is one *family* (*f*), but the *generation of vipers is another* (*g*); a *believer* and an *infidel* are not to have one *part*, their portions differ much; the eternal God has drawn a ſtraight *line*, and every man's *portion* falls to him *by line: the lines are fallen to me in pleaſant places* (ſays David), *yea, I have a goodly heritage* (*h*); it was fore-appointed for him (*i*). And a wicked man's heritage, or portion, comes from God's *fore-appointment* alſo; *this is the portion of a wicked man from God, and the heritage appointed by God* (*k*). If a man receives *righteouſneſs from the God of his ſalvation*, it is God's *line* has *reached to him* (*l*); and if *mercy* and *peace* are upon him, he is an *Iſraelite indeed*, and enjoys his *bleſſings* only while he *walks by God's rule* (*m*); and woe be to that man who breaks through God's *bounds* (*n*), removes his *line* (*o*), or puts a crook in his *rule* (*p*). It is true we have ſome who regard neither God's *bounds*,

(*a*) Pſalm xciv. 20.
(*b*) Rev. vii. 4.
(*c*) Matt. xxiv. 30.
(*d*) Iſaiah xxvi. 2.
(*e*) Matt. i. 4.
(*f*) Pſalm xxii. 30.
(*g*) Matt. xxiii. 33.
(*h*) Pſalm xvi. 6.
(*i*) 1 Theſſ. v. 9.
(*k*) Job xx. 29.
(*l*) Iſaiah xxxiv. 17.
(*m*) Gal. vi. 16.
(*n*) Exod. xix. 21. Job xiv. 15.
(*o*) Pſalm xix. 4.
(*p*) Philip. iii. 16.

 lines,

lines, rules, nor *hedges*; but thoſe who *break through, ſhall find the infernal ſerpent bite them* (*a*).

However, Univerſal Charity has gone great lengths in this work; ſhe has preſumed to couple JEHOVAH and *Jove* together in Pope's Univerſal Prayer, the *ſaint* and the *ſavage* are ſet on a level alſo. Others, armed with the iron breaſt-plate of a *ſeared conſcience,* are fighting againſt the moſt eſſential truth of the Bible, and, by the dint of *magic art,* explaining away the *ſenſe* of others, to make them comport with *carnal reaſon* (*b*). Others are counterfeiting the Holy Ghoſt's ſecret flame of love to God and his *choſen,* under the name of Univerſal Charity; and by this means endeavouring to unite the *world* and the *church* together; though God ſays, *Come out from among them, and be ye ſeparate.*

Perſecution is a *bar* fixed by God, to keep *the vile from the precious*; *you ſhall be hated of all men for my name's ſake*; and it is becauſe *I have choſen you out of the world.* Election and reprobation are God's *two mountains of braſs* (*c*); *the chariot of ſalvation, with its white horſes* (*d*), *came forth from between them* (*e*), *even from everlaſting,* as her being *paved with everlaſting love doth witneſs* (*f*). The Saviour from *everlaſting* mounted this *chariot,* and *with his ſword girt on his thigh, he rides on proſperouſly to diſpenſe the words of truth: im-*

(*a*) Eccleſ. x. 8.
(*b*) Iſaiah xli. 21.
(*c*) Zech. vi. 1.
(*d*) Zach. vi. 3. Hab. iii. 8.
(*e*) Zech. vi. 1.
(*f*) Cant. iii. 10. Jer. xxxi. 3.

puted

puted righteouſneſs, and meekneſs to all his elect (*a*). And all the *daughters*, or *virgin ſouls*, who were from *everlaſting* enrolled in the *ſacred records of eternity*, get up into this *chariot*, and ride with him; it was built and *paved with everlaſting love for the daughters of Jeruſalem* (*b*), and *their names are written in the heavenly Jeruſalem* (*c*). And although ſome are crowding this chariot with *Cain*, *Judas*, *Eſau*, and all *reprobates*, yet this wiſe king *will ſcatter the wicked, and bring his wheel over them* (*d*).

The *Roll* of God's eternal *decrees is ſealed with ſeven ſeals* (*e*), and, for want of being *ſealed by the Holy Ghoſt* (*f*), theſe Univerſal Lovers cannot ſee *their* names enrolled there (*g*), or find *their* regiſter among the *Iſraelites* (*h*); ſo they are at war with all who contend for God's *genealogy*. The glorious *day-ſpring from on high*, Chriſt Jeſus the ever bleſſed *Saviour*, *who guides our feet into the way of peace*, is *ſealed* alſo (*i*), ſo that the infallible Arian cannot *find him out to perfection* (*k*); though he has *dethroned* him, trampled his honour in the *duſt*, and took God's awful *challenges*, namely, that of *removing the rock of ſalvation* (*l*), and that of *cauſing the eternal day-ſpring to know his place* (*m*).

(*a*) Hab. iii. 8. Pſ. xlv. 3, 4. (*b*) Cant. iii. 10.
(*c*) Iſaiah iv. 3. (*d*) Prov. xx. 26.
(*e*) Rev. v. 1. (*f*) Epheſ. i. 13.
(*g*) Hab. iii. 8. Pſ. xlv. 3, 4. (*h*) Nehem. vii. 64.
(*i*) John vi. 27. (*k*) Job xi. 7.
(*l*) Job xviii. 4. (*m*) Job. xxxviii. 12. Luke i. 78.

The Bible is a *ſealed book* alſo (*a*), and all its truths *are ſealed up among Chriſt's diſciples* (*b*), and none but a ſpiritual *diſciple* underſtands them aright. "The natural man underſtands not the things of "the Spirit of God, nor can he know them, be- "cauſe they are ſpiritually diſcerned; yea, they are "even fooliſhneſs to him." And though God *writes his laws on the hearts of his choſen, and ſeals his teſtimonies among his diſciples*, and they preach out of their own hearts never ſo plainly, yet it appears a *work*, which a ſelf-ſufficient man *ſhall in no wiſe believe, though it be told him* (*c*).

The church calls herſelf a *wall* (*d*); and when God, by his Spirit, *writes his laws on her heart*, as he did on the wall of Belſhazzar's palace, and poor ſouls, trembling under the ſevere impreſſion, run to men in *ſuppoſed* orders, to read God's *hand-writing* on their *conſciences*, they find a right reverend Father in God, by *title* only, or a carnal *Maſter of Arts*, makes no better out with the hand-writing than the Babyloniſh *magicians* did with the words MENE MENE, TEKEL, UPHARSIN (*e*); they do not know the appointments of God in providence, therefore have no notion of God's *numbering the years of a kingdom, and finiſhing it*. They have never been put into the *balance of Juſtice*, and therefore know not what it is to be *found wanting*; and as they are not ac-

(*a*) Iſaiah xxix. 11.
(*b*) Iſaiah viii. 16.
(*c*) Hab. i. 5.
(*d*) Cant. viii. 10.
(*e*) Dan. v. 25.

quainted

quainted with him *by whom kings reign*, they cannot think it is he that gives kingdoms to whomſoever he will. However, Belſhazzar's wife informed him, that the *Spirit of the holy Gods* was in Daniel, and he was the man, under God, to *reſolve doubts*, and explain *hard ſentences*; and ſuch *interpreters* are ſo few, that Elihu compares them *to one among a thouſand* (*a*).

I have known ſouls go to *carnal prieſts* under their convictions, for advice, and have received very ſtrange conſolation for a *troubled conſcience*; ſome have adviſed them to read *novels*, in order to *ſtifle* an awakened mind; and where this prevails, the *wrath* of God muſt awake them, as it is written—"in hell he lift up his eyes, being in torments (*b*)." I have known others, who ordered the Bible to be taken from them; as if the *promiſe of eternal life* (which, in the hand of the Spirit, brought a *prodigal to his ſenſes*, and the man *bound among the tombs to his right mind*) were a trap, to entangle ſouls for Satan; they, in effect, as others have done, call the *maſter* of the *houſe*, and *ſubſtance* of the Bible, *Beelzebub*, and all his ſpiritual ſervants *mad*, and *the ſnares of a fowler in all their ways* (*c*).

I have known other *blind guides* recommend *wine* to heal a *troubled ſpirit*; but it muſt be only the *new wine of the kingdom* that will refreſh thoſe who are of an *heavy heart* (*d*). Others I have known,

(*a*) Job xxxiii. 23. (*b*) Luke xvi. 23.
(*c*) Hoſ. ix. 7 and 8. (*d*) Prov. xxxi. 6.

recommending wounded ſinners to phyſicians for a *bliſter* to be put on their *head*, which is a very ſtrange remedy to draw the ſting of eternal death out of the *conſcience*. One poor woman, at Thames-Ditton, who had never heard the goſpel, was ſorely *wounded in ſpirit*, and carried her grievous complaints to a *blind prieſt*; what *comfort* ſhe got I know not; however, when ſhe returned, ſhe threw herſelf into a well, but was got out without much hurt. Soon after this ſhe went to *another* blind guide, of the ſame family, and then went home, and cut her throat. I heard of it, and went to the houſe, but was withſtood at the door; yet, by a long perſuaſion, I got admittance, and told her moſt of the *trouble* of her *heart*. She ſaid it was ſo indeed, and ſeemed very glad to hear of a Saviour; but before I could ſee her again, ſhe was in *St. Luke's mad-houſe*.

I got two godly men to go with me to the *mad-houſe*; but the woman who kept the key of her ward was (to my great *grief and diſappointment*) one of the *free-will* ſtamp. She aſked me if I belonged to Mr. Whitefield, or to Mr. Weſley; theſe queſtions being quite ſtrange to me, I anſwered that I belonged to neither; yet I held the doctrines of Mr. Whitefield; in which caſe there was no admittance for me. Wretched work this, and ſo God will ſhew them one day or other; for they *ſhut out the kingdom of God from among men*—by free-will they cannot *enter themſelves*, and ſuch as *are going*, *they hinder*. O my ſoul, come not thou into their *ſecret*,

nor

nor unto their *aſſembly*; but from all ſuch *blindneſs of mind*, from all pride, vain glory, and hypocriſy, and from envy, hatred, and malice, and from all ſuch uncharitableneſs, good Lord deliver us. The woman who cut her throat, lives at Weſton-Green, near Ditton; her name is Weſton.

This charitable ſpirit, or fleſhly paſſions (which theſe *free-thinkers* imagine to be the ever-bleſſed *Spirit of* God), is they ſay to judge favourable of *all*, and to *preach* or *exclaim* againſt *none*. If a man holds a *falſe faith*, we are to think the *beſt* of it, though God tells us "earneſtly to contend for the faith once delivered to the ſaints." If we find a man holds any *error*, we are not to level any *threatening* at him—it is *uncharitable*; nor to preach againſt him, though he refuſe *inſtruction*: But God tells us to *caſt out the ſcorner, and contention ſhall go out; yea, ſtrife and reproach ſhall ceaſe* (*a*). If a profeſſor does not come up in life to the ſtricteſt of our *ſect*, yet we muſt think the beſt of him, though God ſays, *mark that man, and have no fellowſhip with him.*

God declares, a *ſelf-righteous Phariſee is farther from the kingdom of heaven than publicans and harlots*; yet we are only to judge of their *lives*; and if they die *inſenſible*, *benumbed*, and *paſt feeling*, yet who dare judge *them*, or even mention any doubt of their *happy end?*—that is *uncharitable*, though God ſays, *the wicked have no bands in their death, and their ſtrength is firm*; and that *ſuch lift up their eyes in hell.*

(*a*) Prov. xxii. 10.

If

If the doctrine of *eternal election* be offenſive to *any*, who will have ſome *ground left for boaſting*, we muſt let it alone, ſays Univerſal Charity, though it is the leading *truth* of the Bible, and *foundation* of all others; yet we muſt leave it, rather than give an offence; though God tells us to *ſpeak his truth*, and *to diminiſh not a word* (*a*). If we find any with nothing but a dry *form of godlineſs* on their tongues, and mocking God therewith, though they are *void of grace*, yet we muſt ſay nothing againſt them, nor their formality; though Chriſt declares, ſuch ſhall receive the *greater damnation*, and from ſuch we are to *turn away*.

If we find any in *Arianiſm*, we muſt judge *favourably* of them; though they differ in *ſentiment* from us, ſays Univerſal Charity, there may be ſome good ſouls among them. So to be an Univerſal Lover is to pleaſe all men:—the Arminian calls upon you to forſake the *ſtrong food*, or every *eſſential truth* in the Bible; the Arian wants you to give up your God, and to bow your knee to a *creature*; the Antinomian calls upon you to give up the *Spirit's quickning power*, your daily *croſs*, and a *tender conſcience*; and the Deiſt makes ſhort work of it; he tells you there is *a firſt cauſe*, who had a hand in our *beginning*, but has nothing to do with our *end*, and declares God *hath forſaken the earth:* Theſe are *ſcoffers* (*b*), who ſay, is *there knowledge* of our ways in the MOST HIGH (*c*)?

(*a*) Jer. xxvi. 2. (*b*) Ezek. viii. 12. (*c*) Pſ. lxxiii. 11.

The

The world has its *main ſpring* in itſelf, and *all things continue as they were from the beginning* (*a*); but that of his coming to judgment, they are *willingly ignorant of* (*b*), becauſe they do not chuſe to be brought to a *final reckoning*: as they never call upon God, they think God will never call upon them; therefore preaching the goſpel is of no uſe in their ideas, but juſt to amuſe an ignorant crowd who know no better; and the Bible is nought but a *cheat*, Religion is only *prieſtcraft*, and a man is to *die like a beaſt*; and it would be well for the Deiſt, if he could end his days in *annihilation*, as a beaſt doth; but that *cannot* be, for God hath ſaid, all muſt ſtand before the *judgmente-ſat of Chriſt*; and I can believe what he ſays, becauſe *my judgment is paſt already*, and I have been *juſtified* by an *act* of *ſovereign grace*.

Having thus followed Univerſal Charity, we find it operating at a wonderful rate on thoſe that are *pure in their own eyes, though never waſhed from their filthineſs*—I mean the *Phariſees* (*c*). This charity is alſo to be found in Papiſts, Pagans, and Deiſts, as well as in free-willers; and it appears *devils*, *rebels*, *brutes*, and *inſects*, are more the objects of its pity than a ſound orthodox Chriſtian. And the warmeſt *contentions* it enters into, are againſt God and his *word*, in behalf of errors; ſurely if Mr. Univerſal Charity was of God, *grace and truth* would find ſome favour in the *eyes of him*.

(*a*) 2 Pet. iii. 4. (*b*) 2 Pet. iii. 5. (*c*) Prov. xxx. 12.

However,

However, agreeable to the King's command, we will call a *court*, and bring him to an impartial *trial:* We are commanded to *try the Spirits, whether they are of God*; and if we *bind* Univerſal Charity *on earth*, he ſhall be *bound* in *heaven*. As Mr. Zeal-for-God has taken him into cuſtody, let him be bound and put into the *ſtrong-hold*, and deliver him to the care of Mr. Election, the gaoler, and I believe he will not eſcape his hands eaſily, for I know he is no *friend* to him; and as you lead him to the hold, aſk him to whom he appeals, and what court he would chuſe to be tried at, only to hear what he will ſay. For, as Milton ſays, "No falſehood can bear the touch of celeſtial temper."

So Mr. Zeal-for-God aſked him, ſaying, Well, Mr. Univerſal Charity, to whom do you appeal? *Anſwer.*—I appeal to Unbiaſſed Reaſon, and ſhould like to be tried in the *honourable court of Conſcience*. So Mr. Zeal-for-God reported to Mr. Goſpel-Experience, the magiſtrate, what Charity had ſaid.—Oh, ſaid the magiſtrate, his appeal ſhews his nativity,—he is a child of the fleſh, and 'tis to a fleſhly court that he has appealed; had he been from *above*, he would have appealed to the ſaints, and *to the law and teſtimony, for wiſdom is juſtified of her children*. If he cannot ſtand the trial of God's *word*, he is not *from above*, but is *earthly, ſenſual*, and *deviliſh* (*a*).

(*a*) James iii. 15.

As

As for his appeal to Unbiaſſed Reaſon, there is no ſuch perſon; it is only a *phantom*, exalted by *knaves*, and admired by *fools*. But this his appeal is only to poſtpone the *trial*, for we might drag him to all the courts in the world, before we ſhould find Unbiaſſed Reaſon on the *bench*; and as for the court of *Conſcience*, which he wants to be tried at, it is the court of *heathens*, *thoſe having not the law, are a law to themſelves; their thoughts and conſcience accuſe, or excuſe one another* (*a*); and where a company of *carnal thoughts* are the *Jury*, and a *ſeared conſcience* the *Judge*, matters muſt be badly managed. I know Saul was juſtified in this court, for perſecuting the Judge of quick and dead, and *murdering* the ſaints of God (*b*), according to his own confeſſion—"I *thought* (ſaid he) that I ought to do "many things contrary to the name of Jeſus, which "I alſo did." And Chriſt ſays, "the time "cometh, when whoſoever killeth you, will *think* "he doth God ſervice; and all theſe things will they "do unto you, becauſe they know not the Father "nor me."

This *court* ſeems but very little, if any, on God's ſide; it has been ſo confuſed ere now, as *to call evil good, and good evil*; yea, they have *put darkneſs for light, and light for darkneſs* (*c*); and pray what is this, but putting God for Satan, and Satan for God? *God is light* (*d*), and *Satan is darkneſs* (*e*). Call Mr.

(*a*) Rom. ii. 14, 15. (*b*) Acts xxvi. 9.
(*c*) Iſaiah v. 20. (*d*) 1 John i. 5. (*e*) Luke xxii. 53.

Zeal-

Zeal-for-God, and tell him to come to me.—Mr. Zeal-for-God, Sir, go down to the hold, and tell Univerſal Charity, the priſoner, that his appeal to Unbiaſſed Reaſon, and the *Court of Carnal Conſcience*, is objected to; his crime being *ſpiritual*, cannot be tried in a carnal court; Paul was had to ſeveral of theſe, but they could not make a judgment of his cauſe; they owned he had done *nothing worthy of death, or of bonds*, and yet *left him bound*;—others ſaid, *much learning had made him mad* (*a*); when, at the ſame time, he *ſpake forth the words of truth and ſoberneſs*, with ſuch wiſdom and power, as to ſtop the mouth of an *eloquent orator*, and to make his judge *tremble*; this was ſufficient, one would think, to convince all, that he was the only one in the court who was in his *right mind*.

You may aſk him if he chuſes to be tried before Mr. *Diſcerning-of-Spirits*, the deputy judge, who is impowered, and gifted by God himſelf for that work (*b*). So Mr. Zeal-for-God aſked him the queſtion, and alſo gave him the reaſon why *Unbiaſſed Reaſon* and the Court of Conſcience were objected to. Upon this, Mr. Univerſal Charity objected to the *Spiritual Court*, and ſaid he had rather be tried at the Court of Judicature.—He appealed to *Moſes*; crying out, as other have done, *I am Moſes's diſciple*. Then Mr. Zeal-for-God returned, and brought Charity's anſwer to old Mr. Goſpel-Experience, the

(*a*) Acts xxvi. 24. (*b*) 1 Cor. xii. 10.

magiſtrate,

magiſtrate, who had before examined him; and when the old gentleman had heard the priſoner's appeal and confeſſion, he burſt out a-laughing, ſaying, Does he call himſelf *Moſes's diſciple*, and does he appeal to *Moſes?*—Let him alone, ſaid the old gentleman, he will be *judged out of his own mouth, and be caſt by his own counſel. Before*, he ſaid God was his Father, and that he was the real Charity of the Goſpel; that he was of divine extraction, and *ſhed abroad in the hearts of many by the Holy Ghoſt.*

However, his being detained a priſoner, proves he is not of divine fraternity; if he had, Death himſelf could not have held him priſoner, for *love is as ſtrong as death* (*a*). Theſe equivocations prove him to be a *baſtard*, the offspring of a *myſtical harlot*; Solomon tells us *her ways are moveable, man cannot know them* (*b*); and Mr. Univerſal Charity well underſtands, it ſeems, the winding labyrinths of his *debauched mother.* However, he would find very little more favour at the hand of Moſes, than he would at the hand of Mr. Diſcerning-of-Spirits, for he has aſſumed *Moſes's chair, and bound grievous burdens on many, which he never put a finger forth to help them up with* (*c*). Beſides *Moſes* accuſes every Legaliſt that puts his truſt in him. I am ſure Moſes never bequeathed his chair to Univerſal Charity; nor did he, by his example, teach any to contend with God for *traitors.*

(*a*) Song viii. 6. (*b*) Prov. v. 6.
(*c*) Matt. xxiii. 4.

—Moſes

—Moſes never interceded with the Moſt High for *Korah*, *Abiram*, and *Dathan*, but juſtified God in their *deſtruction*, and ſilenced *Aaron*, when *Nadab* and *Abihu were ſlain* for being *drunk* in the *tabernacle*.

Beſides, Mr. Univerſal Charity has contradicted Moſes, and given him the lie—Moſes ſays God *will have mercy on whom he will have mercy*; but Univerſal Charity has preached down the *ſovereignty* of this glorious and fearful name the LORD OUR GOD (*a*), and is endeavouring to fix God's mercy on all without diſtinction. Moſes has told us not to *regard any prophet, or dreamer of dreams*, that may ariſe to give unwarrantable prophecies out of his own *preſumptuous heart*; or any prophet that ſeems filled with Univerſal Charity for all ſinners, if it damps our love in the leaſt to the ſovereign Lord of heaven and earth; nor does Moſes allow us to quarrel with God's decrees in behalf of rebels: *If there ariſe among you a prophet, or a dreamer of dreams, and giveth thee a ſign*—(ſuppoſe he tells thee, contending for traitors is a ſign of a Chriſtian ſpirit, and fleſhly perfection is a wonder from the Lord of Hoſts) *thou ſhalt not hearken to the words of that prophet, or that dreamer of dreams*; he only wants us to hate God's decrees, and to get us to love them whom God hateth; *for the Lord your God proveth you by theſe, to know whether you love the Lord your God with all your*

(*a*) Deut. xxviii. 58.

heart,

heart, and with all your ſoul; which no man can, who hates the ſovereign decrees of his Maker; therefore, *that prophet, or dreamer of dreams, ſhall be put to death, becauſe he hath ſpoken to turn your hearts away from the Lord your God* (*a*).

Moſes was no friend to rebels; he courted the affections of Iſrael for God only (*b*), and declared God too jealous to put up with a *divided* heart (*c*). He bleſſed the Levitical tribe for their zeal for God againſt idolatry, and for their diſdaining to own *father or mother, brethren or children*, when called to execute God's judgments upon idolators (*d*). Moſes was no foe to *imputed righteouſneſs*, as appears in this whole chapter (*e*). Moſes preached diſcriminating grace and mercy freely (*f*), and exalted the ſovereignty of the Lord his God (*g*), and was a terrible enemy to *necromantic art* (*h*); all which Univerſal Charity contradicts: But, by his appeal to Moſes, it plainly proves that he who errs in the *goſpel*, has never ſeen or felt the power of the *law*; if he had, he would not appeal to an *accuſer* to act as an *advocate*. Moſes *accuſes all* legaliſts before God (*i*); and in all his diſcourſes about a *jubilee trumpet*, he proclaims *goſpel liberty* from the *ſhackles of Arminianiſm*, and all other bondage whatſoever, except the eaſy yoke of the great Meſſiah.

(*a*) Deut. xiii. 1, 2, 3, 4, 5.
(*b*) Deut. vi. 5.
(*c*) Exod. xxxiv. 14.
(*d*) Deut. xxxiii. 9.
(*e*) Deut. ix.
(*f*) Exod. xxxiii. 19.
(*g*) Deut. xxxii. 3.
(*h*) Deut. xviii. 10, 11, 12.
(*i*) John v. 45.

Howbeit, the God of heaven keeps *four* books, which Univerſal Charity ſeems to be ignorant of: Firſt, *The book of life* (*a*); Second, *The book of God's remembrance* (*b*); Third, *The book of the law* (*c*); and, Fourth, The book of an *heathen's conſcience* (*d*); and each ſect of criminals ſhall be *judged by thoſe things written in theſe books* (*e*). *He that ſins without law, ſhall periſh without law* (*f*). Conſcience ſhall receive light, and an impreſſion from the eye of juſtice, which ſhall compel her to do her *office* (*g*); and the ſentence of conſcience ſhall be ſufficient to ſtop the ſinner's *mouth*, and kill him to all hope in God; yet his own ſentence ſhall live in him, and feed on him, as a *never-dying worm* (*h*).

He that ſins in the law, ſhall be judged by the law (*i*); and as he never heard the Lord's will in the goſpel, he ſhall not be *ſmitten* with the *ſtripes* of bitter *reflection* for perſecuting, deſpiſing, or neglecting the goſpel, *he ſhall be beaten with few ſtripes* (*k*). But he who hears the goſpel, and in pride boaſteth of his profound knowledge, ſaying, *am I blind alſo?* his ſin remaineth; and by contending for *free-will* and power, he boaſteth of ability to perform; and if he doth not perform *his Lord's will*, he is a goſpel ſinner, and is ranked with *hypocrites and unbelievers*, and ſhall be *damned* for his *unbelief* (*l*).

(*a*) Rev. xx. 12. (*b*) Mal. iii. 16.
(*c*) Deut. xxviii. 61. (*d*) Rom. ii. 15.
(*e*) Rev. xx. 12. (*f*) Rom. ii. 12.
(*g*) Exod. xxiv. 25. John viii. 9. (*h*) Iſaiah lxvi. 24.
(*i*) Rom. ii. 12. (*k*) Luke xii. 48.
(*l*) Matt. xxiv. 51.

When

When the final judgment is ſet, all thoſe books will be opened, and the *dead will be judged according to thoſe things written in the books* (*a*). The man who ſins againſt his own conſcience, breaks through the *law of nature*; *he is ſubverted, and ſinneth, being condemned of himſelf* (*b*), and, by theſe acts of ſin, expoſeth himſelf to the puniſhment of a *never-dying worm* (*c*); but when he comes to know the law written, and ſinneth againſt that, he breaketh through God's bounds, ſinneth againſt the glorious diſpenſation of God (*d*), *is convinced by the law, that he is a trangreſſor of it*, and expoſeth his ſoul to every *plague and curſe of it, and all theſe curſes ſhall lie upon him* (*e*).

But if, after all this, he hears the goſpel, and believes not, the word of life which Chriſt ſpake, *the ſame ſhall judge him* (*f*); the Apoſtles are *witneſſes againſt him* (*g*) as a deſpiſer of it;—he ſhall be judged by the *book of life*, and at the ſpiritual court of the goſpel, becauſe the goſpel has been unto him *a ſavour of death unto death* (*h*). He boaſted of power to perform, *but did not* (*i*); he promiſed to go into Chriſt's *vineyard*, *but went not* (*k*); he had an *invitation*, but begged to be *excuſed* (*l*); ſuch a one has broken through the bonds of the goſpel, and caſt its

(*a*) Dan. vii. 10.
(*b*) Tit. iii. 11.
(*c*) Iſaiah xiv. 11. Mark ix. 44.
(*d*) 2 Cor. iii. 7.
(*e*) Deut. xxix. 20.
(*f*) John xii. 48.
(*g*) Matt. xxiv. 14.
(*h*) 2 Cor. ii. 16.
(*i*) Luke xii. 47.
(*k*) Matt. xxi. 30.
(*l*) Luke xiv. 18.

cords from him; and as he has ſinned againſt the laws of ſovereign grace (*a*), *he is guilty of the greateſt tranſgreſſion*, becauſe he has ſinned againſt the diſpenſation of God's Spirit (*b*), and therefore has *reſiſted*, *neglected*, or done *deſpite* to the *Spirit of grace* (*c*); his *wickedneſs* is ſpiritual (*d*), and his *ſtripes* muſt be *many*.

It is a ſin unto death indeed, when even atoning blood will not heal him; *there is no more ſacrifice for the ſins* of ſome men (*e*). Firſt, he obſcures the light of *nature*, by ſinning againſt his own conſcience; he alſo obſcures the light of the *law*, by trangreſſing the commandment, and ſo goes to *blackneſs and darkneſs*, *the ſound of a trumpet*, *and the voice of words*; then he heard the goſpel, boaſted of power, but did not perform; promiſed to go into the vineyard, but mocked Chriſt, and went not; had an invitation to the goſpel, but begged to be excuſed; boaſted of light when in darkneſs of error; and as he ſaid, *I ſee*, his ſin remaineth; Satan being turned into an angel of light, led him to do deſpite to the Spirit of grace. What a ſtate muſt ſuch a one be in; if the light that is in him be darkneſs, how great is that darkneſs (*f*)? Thus he is in *Egyptian darkneſs*; ſecondly, in *blackneſs of darkneſs*; and, even under the goſpel, *his light is darkneſs*; the ſentence, therefore, in the great day,

(*a*) Heb. x. 29.
(*b*) 2 Cor. iii. 8.
(*c*) Heb. x. 29.
(*d*) Eph. vi. 14.
(*e*) Heb. x. 26, 27.
(*f*) Matt. vi. 23.

will

will undoubtedly be, " Caſt ye the unprofitable " ſervant into outer darkneſs, there ſhall be weep- " ing and gnaſhing of teeth;" where *the worm*, or ſentence of an accuſing conſcience, ſhall gnaw him; the curſe of the law ſhall lie on him; and all the cutting reflections caſt on his boaſted will and power, for trampling on atoning blood, and doing deſpite to the Spirit of grace, ſhall ſmite ſuch an one deeper than either the living worm, or the eternal curſe of God.

And now, Mr. Zeal-for-God, I ſhall leave you to enlarge on the Saviour's words, " He that know- " eth his Lord's will, and doth it not, ſhall be " beaten with many ſtripes." However, as he chuſes to be tried at the court of judicature, I have no objection; for it will be done by ſpiritual men, ſuch as are able to underſtand his crime: He added, moreover, that Mr. Diſcerning-of-Spirits was on his circuit, and would arrive as the next day, which he accordingly did, and the court ſat.

UNIVERSAL CHARITY

TRIED AND CONDEMNED.

THE jury being impannelled by Mr. Spiritual, the ſheriff, and the witneſſes ſubpœnaed and ſworn, a command was ſent to Mr. Election, the gaoler, to bring Mr. Univerſal Charity, the priſoner, to the bar, and preſent him before my Lord Diſcerning-of-Spirits, the deputy judge; which was accordingly done.

Then the jury (which conſiſted of freeholders, men of eminent character, and in eminent offices) were called over, whoſe names were as follow: *Paul*, the aged; *John*, the divine; *Peter*, the champion; *Luke*, the phyſician; *Matthew*, the evangeliſt; *Jude*, the zealous; *Mark*, the apoſtle; *Iſaiah*, the wonderful: *Jeremiah*, the laborious; *Job*, the patient; *Moſes*, the meek; and *David*, the penitent.

The names of the witneſſes were: Mr. Penetration, Mr. Wiſe-maſter-builder, Mr. Adoption, Mr. Free-man, Mr. Predeſtination, Mr. Eſtabliſhed, Mr. Peaceable, Mr. Strong-in-the-Lord, Mr. Self-Abhor-

Abhorrence, Mr. Hold-out, Mr. Reformer, Mr. Senſation, and Mr. Dim-ſight;—indeed there was a cloud of witneſſes (*a*).

Then ſaid Mr. Sound-mind, the clerk, Mr. Univerſal Charity hold up your hand. Then ſaid the Judge, thou art here indicted by the name of Univerſal Charity, alias, Fleſhly Paſſions rebelliouſly influenced, for diſturbing the peace of the Celeſtial Realm, counterfeiting the work of the Spirit of the great King, teaching rebellion againſt his ſovereign laws, withſtanding his royal decrees, alienating the affections of his loyal ſubjects, invading his Royal prerogative, and teaching others to do the ſame. What ſayeſt thou? art thou guilty of this indictment, or not?

Univerſal Charity. Not guilty, my Lord.

Judge. Cryer, call in Mr. Penetration, Mr. Wiſe-maſter-builder, Mr. Adoption, and all the King's witneſſes.

Judge. You, the witneſſes for the King, look at the priſoner at the bar, do you know him?

Penetration. Yes, my Lord, we know him.

Judge. Are you ſure you know him?

Penetration. Know him! yes, my Lord, I know the whole pedigree of him.

Judge. Well ſaid:—He ſtandeth here indicted by the name of Univerſal Charity, for diſturbing the peace of the Celeſtial Realm, counterfeiting the Spi-

(*a*) Heb. xii. 1.

rit of the Great King, teaching rebellion againſt his ſovereign laws, with ſtanding hisroyal decrees, alienating the affections of his loyal ſubjects, invading his Royal prerogative, and teaching others to do the ſame.——What ſay you, the King's witneſs, to this, is he guilty, or not?

Penetration. By your Lordſhip's leave, I will firſt trace his pedigree, and then bear my witneſs. His great-grandfather's name was Magor-miſſabib, a native of *Mizraim*; he married one Miſs Prate-apace; they both dwelt at *Luz*, and there they had a daughter, and ſhe was their only child; her name was Soft Paſſions: Her parents married her to one Mr. Blind-Zeal, a ſon of Allegorical-Hagar; they ſettled on the borders of the wilderneſs, by Jordan, not far from the *city Adam* (*a*); and they had a daughter, whoſe name was Natural-Affections; ſhe married one Mr. Hate-God, an *Iſhmaelite* by birth, and by occupation an *archer* (*b*); he dwelt not far from the city of Jericho, that ſtood in the plains of the wilderneſs (*c*).

There they had one ſon, who is this priſoner at the bar; in features, they ſay, he is the very picture of his *Father*, but in diſpoſition much like his *Mother*: He was circumciſed by a Jewiſh *Rabbi*, and called by the name of Self-Love. They put him to ſchool to one Mr. Sound-Man, but he broke the order of the ſchool, rebelled againſt the maſter, and the beſt

(*a*) Joſh. iii. 16. (*b*) Gen. xlix. 23.
(*c*) ii. Sam. xv. 28.

doctrine

doctrine of the classics; and sometimes he has been heard to speak treason even against the King, so that the master was in danger of being brought into trouble about him, and the pupils in danger of being corrupted by him; on which accounts he was expelled the school.

Soon after, he was proselyted to the strictest sect of the pharisees' religion, and professed himself a disciple of Moses. Being settled in this religion, he then took to studying architecture; and, being very fond of the Babel-builder's plan, he was put apprentice to a Babylonish architect, with whom he soon became a great proficient: It is thought the foundations of mystical Jericho were laid by him, and the gates set up by his direction. ("And Joshua adjured them "at that time, saying, cursed be the man before the "Lord, that raiseth up and buildeth the city of Je- "richo; he shall lay the foundation thereof in his "first-born, and in his youngest son shall he set up "the gates of it.)" (*a*) He afterwards went and settled in *Damascus*, a city famous for *mud-walls*, and *sun-burnt bricks*; nor can I learn that they have found out any better materials to this day.

In this city he learnt the art of *daubing with untempered mortar* (*b*); and mixed it with *hay*, *straw*, *and stubble* (*c*), but not better cemented together than a bird's nest. However, many delighted in his work, because it was cheap, and a quick way of

(*a*) Josh. vi. 26.
(*b*) Ezek. xiii. 14.
(*c*) 1 Cor. iii. 12.

building;

building; and many, at the houſe-warming, ſaid, *we ſhall die in this neſt* (*a*). But alas! they too ſoon found their miſtake, for its *ſandy foundation* was tried by the *floods*, and the ſuperſtructure by the wind *Euroclydon*; and though many had boaſted that the ſum they paid for the building was but ſmall, yet the *ruins were* found to be *great* (*b*). Some, who were very fond of him for his cheap way of building, called him Charity; and, becauſe he would build with *any* materials, they called him Univerſal; ſo putting both together, he has been called by many Univerſal Charity, but his name is Love-Self; and he anſwers that name well, for every body that knows him is aſſured that he hates all but thoſe that love and revere him. They were builders of this ſtamp that oppoſed Paul, that wiſe maſter-builder, and alienated the affections of the *Galatians* both from Paul and from his Lord;—they *zealouſly affect you, but not well. Yea, they would exclude you (from Chriſt) that ye may affect them* (*c*).

Judge. You are ſure all this is true?

Penetration. It is true, my Lord.

Well, ſaid the Judge, thou haſt proved him an impoſtor, a rebel, and a deceiver. Cryer, call forth Mr. Wiſe-maſter-builder.

Judge. Do you know the priſoner at the bar?

Wiſe. Yes, my Lord. I know not his *nativity*, but I know the man, and have ſuffered much by

(*a*) Job xxix. 18. (*b*) Luke vi. 49.
(*c*) Gal. iv. 17.

him;

him; for many, in my neighbourhood, who were juſt and liberal men, have employed me as a builder, and I have *digged deep* for a *good foundation*, and have built on the *Rock*, agreeable to the ancient *laws* and *model*, and have left the ſovereign Lord of the Univerſe to pick me out his own choſen materials, fit for the building: But this man has back-bitten me to them who employed me, and told them that there was no call to dig ſo deep; and as to materials, they might be got nigher home; and, though it was built on a rock, yet he ſaid that rock had often given way, and it was no ſafer a foundation than the ſand;—and if the people would not liſten to him, he has, in the dark, tried to pick away the foundation, and take away ſome of my materials, and thruſt in others, which has cauſed ſome dangerous ſettlements in the building, and theſe have greatly weakened and ſhook other parts thereof, inſomuch that it looked more like a *ruinous heap* than a *building compact together*; and when he has made a breach in any of the walls, he would put in a little *untempered mortar*—telling them that they muſt be *co-workers together with the ſpirit*; and that all men muſt exert that power that they were poſſeſſed of, and that by the joint *co-operation* of divine OMNIPOTENCE and *human impotence* the foundation and the ſuperſtructure was to be cemented together. And he farther aded, that if this human power, was in the leaſt withdrawn from the building, that the divine power was not ſufficient to keep it up; for many, he

ſaid,

ſaid, had *fallen from grace*; but I never heard him ſay, that any ſoul had ever fell from *free will, and human power*;—but that thoſe who had relied upon the antient report, namely, that *Mercy's Building* was to be begun and finiſhed, *not by might nor by power, but by my ſpirit, as the Lord of Hoſts declareth* (*a*). Theſe he ſaid, were already *fallen* into *antinomianiſm*. —So, according to his account, there is nothing pure, nothing divine, nor any omnipotence but what comes from fleſh and blood.—This, my Lord, is what I have to ſay, and I believe it is the truth, and nothing but the truth.

Then ſaid the Judge, a man's houſe is his caſtle; and it is clear that he has terrified and diſturbed the whole family of God; if the *foundations can be deſtroyed, what ſhall the righteous do?* This man by his untempered *mortar*, is one that follows his *own ſpirit*—not the *ſpirit of truth*; he makes *breaches*, inſtead of *cloſing* them up; he ſets people at *war* with *God*, inſtead of *encouraging* them to *ſtand* in the *battle* of the LORD. The whole current of the celeſtial laws are againſt him, which I ſhall ſelect out of an Act publiſhed in the *land* of the *Chaldeans*, in the *thirtieth year of Iſrael's captivity*, in the *month Thaummauz* (*b*), *entituled*, "An *Act* for *diſcovering*, *detecting*, "and *reproving lying Prophets*."

"And the word of the Lord came unto me ſay-"ing, *Son* of *man*, *prophecy againſt* the *Prophets* of

(*a*) Zech. xlvii. 6, 7. (*b*) Ezek. i. 1.

"Iſrael

" Iſrael that propheſy, and ſay thou unto them that
" *propheſy* out of their *own hearts*, Hear ye the word
" of the Lord; thus ſaith the Lord God; *woe* unto
" the *fooliſh Prophets* that follow their *own ſpirit*,
" and have ſeen nothing! O Iſrael, thy Prophets
" are like the *foxes in the deſerts*. Ye have not *gone*
" up into the *gaps*, neither *made* up the *hedge* for
" the houſe of Iſrael, to ſtand in the *battle in the*
" *day of the Lord*. They have *ſeen vanity* and *lying*
" *divination*, *ſaying*, the Lord *ſaith*, and the Lord
" *hath not* ſent them, and they have made others to
" *hope* that they would *confirm* the *word*. Have ye
" not ſeen a *vain viſion*, and have ye not ſpoken a
" *lying divination*; whereas ye ſay, the Lord ſaith
" it; albeit *I* have *not ſpoken?* Therefore thus ſaith
" the Lord God, becauſe ye have ſpoken *vanity*,
" and *ſeen lies*, therefore behold, I am againſt you,
" ſaith the Lord God. And mine hand ſhall be
" upon the Prophets that *ſee vanity*, and *that divine*
" *lies*, they ſhall not be in the *aſſembly* of my people,
" neither ſhall they be *written* in the *writing* of the
" *houſe* of *Iſrael*, neither ſhall they enter into the
" land of *Iſrael*; and ye ſhall know that I am the
" Lord God. Becauſe, even becauſe they have *ſe-*
" *duced* my *people*, ſaying, *peace*; and there was no
" *peace*; and one *built* up a *wall*, and lo, others
" *daubed it* with *untempered mortar*; ſay unto them
" which *daub it* with untempered mortar, that it
" ſhall *fall*; there ſhall be an over-flowing *ſhower*;
" and ye, O *great hail-ſtones*, ſhall *fall*, and a *ſtormy*
" *wind*

" *wind* ſhall rend it. Lo, when the wall is fallen,
" ſhall it not be ſaid unto you, where is the *daub-*
" *ing wherewith* ye have *daubed it?* Therefore thus
" ſaith the Lord God, I will even rend it with a
" ſtormy wind in my fury; and there ſhall be an
" over-flowing ſhower in *mine anger*, and great *hail*
" *ſtones* in my *fury* to conſume it. So will I break
" down the *wall* that ye have *daubed* with *untempered*
" mortar, and bring it down to the *ground*, *ſo that*
" *the foundation thereof* ſhall be diſcovered, and it
" ſhall *fall*, and ye ſhall be conſumed in the midſt
" thereof, and ye ſhall know that I am the Lord.
" Thus will I accompliſh my *wrath*—upon the *wall*,
" and upon *them* that *daubed it* with *untempered mortar*.
" And will ſay unto you, the *wall* is no *more*, nei-
" ther they that *daubed it*; to wit, the *Prophets of*
" *Iſrael*, which propheſy concerning Jeruſalem, and
" which ſee *viſions* of *peace* for her, and there is no
" *peace*, ſaith the Lord God." This is the *act* that
was *publiſhed* in the *land* of the *Chaldeans*, intituled,
" An act *againſt falſe Prophets*."—The latter part
of this *act* is againſt the *Jewiſh claſs-leaders*, intituled,
" A clauſe for taking and expoſing *falſe Propheteſſes*
" *and their pillows*."

" Likewiſe, thou ſon of man, ſet thy face againſt
" the *daughters* of thy people, which *prophecy* out
" of their *own heart*; and prophecy thou againſt
" them, and ſay, Thus ſaith the Lord God;—*Woe*
" to the *women* that *ſew pillows* to all *arm-holes*, and
" make *kerchiefs* upon the head of every *ſtature* to

" hunt

" hunt *ſouls*. Will ye hunt the ſouls of my people,
" and will ye ſave the ſouls *alive* that come unto
" you? And will ye pollute me among my people
" for handfulls of *barley*, and for pieces of *bread*;
" to *ſlay* the *ſouls* that ſhould *not die*, and to ſave
" *ſouls alive* that ſhould *not live*, by your *lying* to my
" people that hear your *lies*? Wherefore, thus ſaith
" the Lord God: Behold, I am againſt your *pil-*
" *lows*, werewith ye there hunt the ſouls to make
" them fly; and I will *tear them* from your *arms*,
" and will let the ſouls go, even the ſouls that ye
" hunt to make them fly. Your kerchiefs alſo will
" I tear, and deliver my people out of your hand;
" and they ſhall be no more in your hand to be
" hunted, and ye ſhall know that I am the Lord;
" becauſe with *lies* ye have made the *righteous ſad*,
" whom I have *not made ſad*; and ſtrengthened the
" *hands* of the *wicked*, that he ſhould not return
" from his wicked way, by promiſing him life (*a*)."
Gentlemen of the jury, pay particular attention to this *act*, as its whole force is levelled at *falſe prophets*, and *falſe claſs-leaders*.

The Prophets are here charged with following their *own ſpirits*, inſtead of the *ſpirit of truth*.—Secondly, of *ſeeing vanity* and *divining lies*;—that is, exalting *free-will* and *human power*; for *men of low-degree* (in feigned humility) *are vanity*, *and men of high degree* (in ſelf-ſufficiency) *are a lie* (*b*); therefore, whatſoever *ſavours of men*, whether they be

(*a*) Ezek. xiii. (*b*) Pſalm lxii. 9.

men of high degree, or men of low, they ſavour of nothing but vanity and lies. Thirdly, they are here charged with applying the bleſſed effects of juſtification—namely, of pardon and peace, to wrong objects; this the priſoner has been guilty of, by declaring that Chriſt *died for all men*; and, if he did, conſequently he *made peace for all men by the blood of his croſs*; but the Lord ſays, that "he came not to ſend peace upon earth, but rather diviſions." Fourthly, the Lord declares, that theſe ſhall not be *written* in the *writings* of the *houſe of Iſrael*;—that is, their record ſhall not be found on high (*a*)—they are not *written among the living*; this appears plain, by their being ſo offended at people's talking of *having their names written in the Lamb's book of life* (*b*). The Jewiſh *claſs-leaders* are here charged with making the *hearts of the righteous ſad*, whom God would not have *made ſad*; this is done by telling a juſtified ſoul that he may *fall from grace*. And they are charged with ſaving others alive that ſhould not live; this is done by encouraging the hypocrite, in promiſing, and falſely applying, *life* and *peace* to him. Sowing *pillows* under the *arm-holes*, is propping up a dejected ſpirit with *ſoft words* and *falſe-doctrines*. Spreading a kerchief over the ſtature, is *veiling* the face of *fallen Adam*, and giving a falſe ſight of fallen man to the poor benighted ſinner. *Hunting of ſouls*, is worrying them out of the truth, and prejudicing them againſt true prophets; by calling true pro-

(*a*) Job xvi. 17. (*b*) Rev. xiii. 8.

phets falſe ones, and truth itſelf falſehood. Their being called *prophets*, and *propheteſſes*, ſhews their pride. By the Lord's charging them with killing the juſt, and ſaving them that ſhould not live, is a laſh laid on them for aſſuming the prerogative of *the Lord of life and death*; and likewiſe a cutting throw upon their pretended *infallibility*, and aſſumed authority, in telling the righteous, who really believe, that they are in *errors*, and ſhall die; and in telling the non-elect, who are in a ſtate of death, that they ſhall have *life* and *peace*.

Their doing this for a handful of barley, ſhews the petty profit they labour for; that for a handful of grain, or even one poor *penny a week*, they will make the *hearts* of God's elect *ſad*, whom God has not *made ſad*; and even pollute the ſacred name of the ALMIGHTY, by telling theſe lies in his name.

Mr. Wiſe-Maſter-Builder, the King's witneſs, thou haſt proved him a dangerous man to Mercy's building, a diſturber of the houſehold of faith, a degrader of the honeſt tradeſman, and a deceiver of the moſt honourable and beſt community; and indeed he is culpable of felony—for he is no leſs than a houſe-breaker.

Cryer. Bring in the reſt of the King's witneſſes.

As ſoon as the Cryer began to cry, there came a chariot to the door with a Lady and her daughter in it. I perceived that there was a great buſtle and whiſpering in the court; and ſome ſaid, it is *Hephzi-*

bah (*a*), the queen (*b*), and a daughter of Zion with her. So ſhe alighted, and came into the court, in all her Royal attire;—many bowed and wondered at her appearance; but ſhe ſent word to the Judge, that ſhe was come to appear in perſon againſt the priſoner at the bar. Many rejoiced at that, for he had but very few friends in the court, except Mr. Carnal Reaſon, and Mr. Loſty-mind.

The Judge deſired her Majeſty to ſtand forward, and ſay what ſhe knew of the priſoner.

Queen. I know him, and have ſuffered much by him. He once appeared in the Chapel Royal, to do duty in the abſence of our chaplain; I did not much like his diſcourſe, but, as he was an aged eccleſiaſtic, I ſaid nothing againſt it, till he came to dine at the palace, when I ſpake freely to him of the love of my King; telling him alſo of my baſe original, and mean parentage; of the love and condeſcenſion of my Lord the King. I told him of a particular ſweet expreſſion of my Lord's, which he ſpake when he firſt wooed me, namely, *that many daughters had done virtuouſly, but I excelled them all* (*c*).

Further, I told him how I had at firſt doubted of my King's diſcriminating love, and the ſweet promiſe I met with from his precious lips, which to this day ſtands on record in our marriage covenant:

(*a*) Iſaiah lxii. 4. (*b*) Iſaiah xlix. 23. (*c*) Prov. xxxi. 29.

"I will

" I will betroth thee to me for ever; yea, I will " betroth thee unto me in righteouſneſs, and in " judgment, and in loving-kindneſs, and in mer- " cies. I will even betroth thee unto me in faith- " fulneſs, and thou ſhalt know the King (*a*);" and that other ſweet word—" I hate putting away."—Moſes, ſaid he, allowed of *divorce*, becauſe of hard hearts; but I allow of none, nor was it ſo from the beginning, nor ever ſhall be by this covenant.

I alſo told him that my King's Father approved of the match, and made it between us (*b*). I ſhewed him my *Crown Royal* (*c*), my *imputed robe*, or *wedding garment* (*d*); my *ſtomacher* (*e*) and *girdle* (*f*), my *ring* alſo (*g*); my *ſhoes* (*h*), my *ear-bobs* (*i*), my *bracelets* (*k*), my *ſignet* (*l*), and all my *jewels* (*m*); and talked very much to him of my King's kindneſs and love; at which his *countenance fell*, his jaw quivered, and his knees ſhook with malice:—Burſting out into a rage, he told me my King loved *concubines*, *harlots*, *ſervants*, and *rebels*, as well as me; and as for my wedding robe, it was *imputed nonſenſe*;—all my attire might be taken from me, and my ſhoes too; and as for my ring, jewels, bracelets, and trinkets, I might be ſtripped of them all, receive a final

(*a*) Hoſ. ii. 19, 20.
(*b*) Matt. xxii. 2.
(*c*) Pſalm cviii. 4.
(*d*) Matt. xxii. 11.
(*e*) Eph. vi. 14.
(*f*) Iſaiah v. 27.
(*g*) Luke xv. 22.
(*h*) Eph. vi. 15.
(*i*) Ezek. xvi. 12.
(*k*) Ezek. xvi. 11.
(*l*) Haggai ii. 23.
(*m*) Iſaiah lxi. 10.

divorce, and be ſhut up in eternal baniſhment.—And the words which my huſband the King has ſaid againſt ſuch harlots as this priſoner contended for, he perverted, and turned againſt me, in the heat of paſſion. Tell me no more, ſaid he, of your huſband's love;—I have known him divorce many, after he has *cloathed* and *wedded* them—yea, and ſtrip them too; inſomuch, that, inſtead of a *ſweet ſmell*, there was a *ſtink*; and inſtead of the *girdle* of truth, a *rent*; and inſtead of *well-ſet hair*, *baldneſs*; and inſtead of a *ſtomacher*, a *girdle of ſackcloth*; and *burning*, inſtead of *beauty* (*a*):—Yea, he told me, in plain words, I might loſe all my dignity, periſh for ever, and be damned after all.

I told him the immenſe ſum that my King paid for me, to redeem me out of debt; and that he died for my ſoul, in order to bring about this glorious match.—To which he anſwered, there were many in hell for whom he *died*, and many in hell whom he had *wedded*; and that my marriage covenant, and my King's diſcriminating love, were nothing but a *horrible decree*:—And further, that Jezebel the witch, and Babylon the harlot, were as dear to the King as I; and then went off with his fallen countenance in all the rage of a devil.

When he was gone, I found ſuch fear, darkneſs, trouble, and anguiſh, as is inexpreſſible;—I doubted of the faithfulneſs and love of my Lord the King,

(*a*) Iſaiah iii. 27.

and

and ſtaggered in my confidence of his conſtancy; for I knew if he made my marriage void, he would break through two covenants; appear falſe to me, and a deceiver; and if he divorced me, and married another, he would commit adultery;—if he loved all as well as me, he was no huſband at all in heart; and if he married more than one, he would be a *Polygamiſt*.—But *ſurely there is no unrighteouſneſs in my King*; No, *far be it from him that he ſhould do iniquity*, or give me room to *enter into judgment with him* (*a*). However, my thoughts were hard of him; my ſpirit roſe againſt him; and jealouſy, more cruel than the grave, poſſeſſed my ſoul: Finding this cruel ſuſpicion of my Lord's love to me, I could not help ſhewing it; I acted, in effect, as *Vaſhti* did,—in heart I withſtood the King's decree, and refuſed to make my appearance at the banquet of wine.

My King, ſeeing this, took little notice of me; frowned on me, and ſeldom ſpake to me; which rather appeared to confirm the priſoner's words, and added much to my grief; eſpecially the thoughts of ſuch everlaſting ſhame, which would undoubtedly attend one of my rank, when degraded, divorced, and baniſhed; together with the reflection of all thoſe ſweet hours which I have enjoyed with my Lord the King; and of another woman appearing for ever in his preſence, and in my place and dignity.

(*a*) Job xxxiv. 10. 23.

—Oh, ſaid I, if this could be the caſe, my fleeting days would drag heavily on; my *life would hang in doubt before me*, and my ſoul would be *racked* with perpetual *ſuſpence*;—and, even in eternal baniſhment, I ſhould curſe and blaſpheme the greateſt name, the faireſt perſonage, the ſweeteſt and tendereſt companion, that ever the heavens revealed, or a created ſpirit enjoyed. O, better that my ſoul could end in oblivion, than be confined to all eternity in the injured lover's hell.

I found myſelf inwardly galled with the woeful departure of an undiſturbed lover, *ſick* at heart of *love*, yet racked with *cruel jealouſy*. I aroſe, put off my *ſackcloth*, and, in the words of one *deſperate*, ſaid, *I will go in and ſtand before the King, and if I periſh, I periſh.* As ſoon as I ſaw him on the throne, *he ſaid*, with a ſweet ſmile, *what is thy petition, and what is thy requeſt? aſk, and it ſhall be given thee, even to the whole of my kingdom* (*a*). That *ſoft word brake* all *my bones* (*b*)—I ſwooned and dropped; but he ſaid, *ariſe my fair one and come away* (*c*); but I anſwered, *heal the bones which thou haſt broken* (*d*) He anſwered, *bleſſed is ſhe that believed, I will perform what I have told her* (*e*): *why look you ſo ſadly to-day* (*f*)? Have I not *given Egypt for thy ranſom as well as myſelf; Yea, Ethiopia, Sheba, and Seba for thee; becauſe thou haſt been precious in my ſight, and I have loved thee* (*g*);

(*a*) Luke xii. 32.
(*b*) Prov. xxv. 15.
(*c*) Cant. ii. 10.
(*d*) Pſalm vi. 2.
(*e*) Luke i. 45.
(*f*) Gen. 40. 7.
(*g*) Iſaiah xliii. 44.

and

and though I have *threeſcore Queens and fourſcore concubines, and virgins without number, yet, my undefiled is but one; ſhe is the choice, or choſen one of her heavenly mother* (*a*); *the highly eſteemed ſpouſe of thy Lord the King—and the choſen daughter of the Lord God Almighty.*

Theſe words ſtrengthened me; I aroſe, went to him, and he held out the ſceptre, and again aſked what I requeſted; I touched it and ſaid, thy *everlaſting ſelf* I beg to be given to me at my petition, and to leave thee as a portion to all my daughters when I die, at my requeſt (*b*). He ſaid, it is done; "I "will bleſs him that bleſſeth thee, and curſe him "that curſeth thee, and my word and ſpirit ſhall "never depart out of thy mouth, nor out of the "mouth of thy ſeed, nor out of the mouth of thy "ſeed's ſeed, from henceforth and for ever (*c*)." He then aſked, who had been making the heart of his dove *ſad*, whom he had not made ſad. The Queen ſaid, the enemy is this wicked Univerſal Charity; ſurely, if he had brought me to blaſpheme my Lord the King, he could never have countervailed my King's damage.

I permit ſuch to try thy love, ſaid the King; but juſtice ſhall take hold of him, and thou ſhalt appear a witneſs for me againſt him. "No weapon that "is formed againſt thee ſhall proſper, and every

(*a*) Cant. vi. 9. (*b*) Eſther v. 3.
(*c*) Numb. xxiv. 9.

" tongue that ſhall riſe againſt thee in judgment, " thou ſhalt condemn; this is thy heritage, and " thy righteouſneſs is of me, ſaith the King (*a*)."

When the priſoner heard this, he put a bribe into the hand of Carnal Reaſon, his counſellor, to plead for him; but reaſon whiſperingly replied, ſhe is of the ſeed royal, and thou ſhalt ſurely fall before her (*b*); and Conſcience ſaid the ſame.

Then ſaid the Judge to the Queen:

Judge. His offence is ſuch a complication of ſpiritual crimes, committed againſt your Majeſty, as never have been brought into any court before.

Queen. I have uttered nothing but the truth, my Lord.

Judge. None doubts your Majeſty's veracity (*c*). So her Majeſty withdrew; and when the daughters of Zion who were but weak in faith, had heard their pious mother's forcible evidence againſt the priſoner—they found their joyful hope burn, with a ſenſe of their everlaſting Father's love; and in all the joys of heaven they withdrew, following their venerable mother and looking at the priſoner, *they ſhook their head at him and laughed him to ſcorn* (*d*).

Clerk. Cryer, tell Mr. Freeman to ſtand forth, and give in his evidence.

Judge. Mr. Freeman, the King's witneſs, do you know the priſoner at the bar?—Yes, my Lord,

(*a*) Iſaiah liv. 17. (*b*) Eſther vi. 13.
(*c*) Iſaiah lxiii. 8 (*d*) Iſaiah xxxvii. 22.

I know

I know him; his name is Love-Self, alias Univerſal Charity.

Judge. What do you know againſt him?

Free-man. Many things, my Lord—I was once in company with him, and I was ſpeaking to him of the amazing grace of our ſovereign Lord the King, and telling him what a dreadful debt I had formerly contracted with his Majeſty, and my inability to pay one mite of the ſame (*a*). I alſo told him of an awful act of high treaſon, which I had been guilty of in my giddy youth (*b*), and of my long impriſonment for it (*c*). I told him alſo, of my being brought in chains to the court; and of the juſt ſentence that was paſſed on me for my abominable crime, being found guilty (*d*); and alſo how I was put into the dungeon, or pit of the gaol, where the law allowed none, under ſentence of death, ſo much as a draught of water (*e*). I alſo told him, I had petitioned his Majeſty, with many tears, to be propitious to me; but I had little hope of ſucceeding; for I knew Juſtice, with his flaming ſword, kept the key, and ſtood porter at the priſon door. —Having lain long in this dreadful dungeon, without a gaol-allowance; ſinking perpetually in the mire; ſticking faſt, and cruſhed with the intolerable ſentence of *eternal* death, I put up another groaning petition—*O bring my ſoul out of priſon that I may*

(*a*) Luke vii. 42.
(*b*) Prov. xvii. 11.
(*c*) Pſalm lxxxviii. 8.
(*d*) Lam. iii. 65.
(*e*) Zech. ix. 11.

praiſe

praiſe thy name!—O let me not ſink nor let the pit *ſhut her mouth upon me* (*a*)! *Can the dead praiſe thee* (*b*)? Can thoſe who go down into ſilence hope for thy truth? I could put up theſe petitions better in the dark dungeon, than in the light, becauſe I dared not look up (*c*); though I longed to turn my face towards his holy temple (*d*); and though it were out of the belly of hell that I cried, yet my prayer entered into his ears (*e*), and my gracious ſovereign came to this lion's den, and even cried with a loud voice, *thy God is able to deliver thee.*

Theſe words reached my very heart; he entered the priſon, and came to the door of the dungeon (*f*), and put his finger in *by the hole of the door* (*g*), and wrote ſomething on my *ſpirit* (*h*) which I underſtood not; my ſoul melted like wax before the flame, under the impreſſion; and I received it ſo deep, it was as if it had been done *with an iron pen and lead, in the rock for ever* (*i*); and ſoon a light ſhined into the priſon (*k*): I ran to it, in order to read the writing, and it was written thus:—Having nothing to pay, *I frankly forgive thee all* (*l*); I have blotted out thy debt as a cloud, and *will remember it no more for ever* (*m*): And at the bottom of the receipt there

(*a*) Pſalm lxix. 14, 15.
(*b*) Pſalm lxxxviii. 10.
(*c*) Luke xviii. 13.
(*d*) Jonah ii. 4.
(*e*) Jonah ii. 7.
(*f*) Job xxxviii. 17.
(*g*) Cant. v. 4.
(*h*) Jer. xxxi. 33.
(*i*) Job xix. 23, 24.
(*k*) Luke i. 79.
(*l*) Luke vii. 42.
(*m*) Iſaiah xliv. 22.

was

was the name of my creditor, and the name of his reſidence; and, as I could not well underſtand it, I heard a voice, ſaying, I have written upon him the name of my God, and the name of the city of my God (*a*). The name of my creditor I found to be Love (*b*), and the name of the city Righteouſneſs and Peace (*c*).

Although this yielded me much comfort, yet Juſtice the porter, ſtanding at the door with his flaming ſword, made me mix my joy with trembling (*d*); how I ſhould paſs him, or go by him, I knew not; but this fear was removed, for the King came to the door himſelf, and ſaid, "I proclaim deliverance to "the captive, and the opening of the priſon doors "to them that are bound, for this is the acceptable "year (or Jubilee) of the Lord (*e*)." The porter immediately turned the key, and the lock flew back with ſuch violence, that the foundations of the priſon ſhook; and many in the infernal regions were alarmed, and armed themſelves with indignation, knowing that the priſoner was fled.

As ſoon as I came up out of the horrible pit, I ſaw nothing of the two ſoldiers, between whom I had long been kept a priſoner,—I mean the *Devil* and the *old man*; they were both left in the pit—there was no liberty or enlargement proclaimed to them—I fled, but they were left in hold. I ſud-

(*a*) Rev. iii. 13. (*b*) 1 John i. 8.
(*c*) Heb. vii. 2. (*d*) Pſalm ii. 11.
(*e*) Luke iv. 18, 19.

denly

denly found the *chains drop from my hands*, and a voice came unto me ſaying, *gird thyſelf, and bind on thy ſandals*: I did ſo, and he ſaid unto me *caſt thy garment about thee* and follow me; I did ſo, and followed him;—but I *wiſt* not that it was *true*, which was *done by the Angel*, but thought that I had ſeen a viſion. But as ſoon as I came into the firſt ward (*a*) I was aſtoniſhed for the door was wide open, and Juſtice, the porter, had put his ſword into its ſcabbard; the flame that waved on it was quenched (*b*); his terrible brow ſweetly ſmiled on me; and, as I held the King by his robes, Juſtice ſaid to him, by the blood of thy covenant *I have ſent forth the priſoner out of the pit, wherein was no water* (*c*); and then the porter looked at me, and, ſmiling, ſaid, *I am faithful and juſt to forgive thee thy ſins, and to cleanſe thee from all unrighteouſneſs* (*d*). I had let go the ſkirt of my King's robe; the porter took notice of it, and, pointing with his finger to the King, ſaid, *turn to the ſtrong hold, ye priſoner of hope* (*e*); hinting that there was no ſafety but in a firm hold of the King's robe, for I was not out of the priſon, though out of the horrible pit. So the porter paſſed along through the ſecond ward before the King, and ſpeaking with a loud voice, he ſaid, *I will go before thee, and make the crooked places ſtraight: I will break in pieces the gates of braſs, aud cut in ſunder the bars of iron* (*f*).

(*a*) Acts xii. 9. (*b*) Gen. iii. 24. Zech. xiii 7.
(*c*) Zech. ix. 11. (*d*) 1 John i. 9.
(*e*) Zech. ix 12. Nahum i. 7. (*f*) Iſaiah xlv. 2.

Whether

Whether he cut them or brake them I know not, but his word ſeemed to be enough, for as ſoon as we came to the *iron gates that lead into the city, they opened of their own accord*, and ſtood wide enough, I thought, for a thouſand to go out at once.—Juſt before we came to the gate, the King gave me a key,—and told me it was called Knowledge; and after that he gave me another, called Regeneration, and told me they would be ſufficient to open any gate that ever might be ſtanding in my way. I thanked his Majeſty, and held faſt by the King's robe till I got without the gate. And then ſaid the King, *I am the good ſhepherd, I know my ſheep, and am known of mine. My ſheep hear my voice, and to me the porter openeth* (*a*): *I call my ſheep by name, and lead them out* (*b*). Then ſaid the King to me, I have revoked thy ſentence, and juſtified thy perſon; thou art paſſed from the ſentence of death, to life, *and ſhall never more come into condemnation* (*c*). *I give my ſheep everlaſting life, and they ſhall never periſh, neither ſhall any pluck them out of my hands—he that believeth hath everlaſting life* (*d*).

Then ſaid I, but am I exempt from impriſonment for ever? To which he anſwered, *the Son hath made you free, and you are free indeed* (*e*); and, as a proof of it, I give thee this *white ſtone* (*f*); and that which is written on it is, JUSTIFIED FREELY BY

(*a*) John x. 3.
(*b*) John x. 3.
(*c*) John v. 24.
(*d*) John iii. 36.
(*e*) John viii. 36.
(*f*) Rev. ii. 17.

Grace. This I give thee as a witneſs, and it muſt be ſet up in thy conſcience (*c*); and on this ſpot of ground thou muſt ſet up a witneſs for me, that I may hereafter remind thee of thy preſent love to me. If ever thou ſhouldeſt get cold in thy affections, I ſhall tell thee to come to this Bethel, where thou anointedſt the pillar. I likewiſe (as a proof that thou haſt overcome me by faith and prayer, and taken my kingdom by force) give thee *a new name*, which no man knoweth, ſaving him that receiveth it (*d*); it is the name of *Iſrael* (*e*): Jacob obtained it, by prevailing with God and man (*f*), and I give it to every overcomer (*g*), as *an everlaſting name, never to be cut off* (*h*).

Having mentioned theſe things to the priſoner, my Lord, he told me I might fall from this free grace and favour of my King; and further, that I might be taken again by the porter; feel the dreadful ſword, which I thought to have been ſheathed; be cut aſunder with it as an unprofitable ſervant, and be impriſoned again till I could pay the uttermoſt mite. I credited this falſe report, and fancied I ſaw the porter purſuing me with his drawn ſword, and rigorous brow, as before; ſlaviſh fear took hold of me, and I was entangled in the yoke of bondage (*i*).

(*c*) 1 John v. 10.
(*d*) Rev. ii. 17.
(*e*) Gen. xxxii. 28.
(*f*) Gen. xxxii. 28.
(*g*) Rev. ii. 17.
(*h*) Iſaiah lvi. 5.
(*i*) Peter ii. 19.

Many

Many witneſſes, who told me that I was a free-man for ever, I withſtood, and called their teſtimony an idle tale (*a*); and ſaid, in my heart, *all men are liars*; and I told the King that his promiſe failed, and that he had forgotten to be gracious. Thus Mr. Univerſal Charity ſet up my infirmities as a ſtandard of truth; and by the force of his arguments I was overcome, and by him brought unjuſtly into bondage, or falſe impriſonment; where I lay, till my King ſent a reprieve the ſecond time; and told me Univerſal Charity had taught rebellion againſt him (*b*), and *ſpoken lies in his name* (*c*), and a falſe viſion out of his own heart; and that he ran of his own head, but I ſent him not; and this is what I know of him, my Lord.

Then ſaid the Judge, You are ſure this is all true?

Free-man. Yes, my Lord, I ſhall have cauſe ever to remember it to my ſorrow; it is truth, and nothing elſe but the truth, my Lord; and I have no more to ſay.

Judge. Cryer, tell Mr. Dim-ſight, the King's witneſs, to ſtand forth.

Dim-ſight. My Lord.

Judge. Do you know the priſoner at the bar?

Dim ſight. Yes, my Lord, and have cauſe for ever to remember him, to my ſorrow.

Judge. Well ſaid;—what do you know againſt him?

(*a*) Luke xxiv. 11. (*b*) Jer. xxviii. 16.
(*c*) Jer. xiv. 14.

Dim ſight. Be it known to your Lordſhip, that I was born blind. I am the ſon of two blind perſons; my parents were poor people, but too proud to beg, therefore they were maintained by the pariſh, and ſeemed very contented with coarſe workhouſe fare;—but there happened to be a *famine in that land*, and our proviſions got worſe and worſe;—however, I fain would have fed on it, but I could not; therefore I was determined to turn out upon the high-way and beg for my livelihood. Dig I could not, becauſe I was blind;—but, bleſſed be God, I was not aſhamed to beg.

As I was one day begging on the way-ſide, there came a perſon by, of whom I aſked an alms; he told me that either gold or ſilver he had none, but ſuch as he had he would freely give me—becauſe he had freely received it himſelf. I aſked him what he had to beſtow; he told me it was that which I much wanted, namely, inſtruction; and that I muſt have or ſtarve—for many *periſh*, ſaid he, *for want of knowledge*. I aſked what his name was; he told me his name was *Evangelical*, and ſaid moreover that himſelf was born blind as well as I; but by the ſkill of a *good Phyſician* he had received ſight. I aſked who the Phyſician was that had cured him; he told me his name was IMMANUEL, and that he often viſited this country to do cures gratis for ſome, and to blind the eyes of others, that *thoſe that ſee not might ſee, and that thoſe that ſee might be made blind*. I told him, that as I

was

was blind I could not find my way to him—he ſaid, that if I called on his name he would find a way to me; I could *grope for the wall* (*a*), and if I was to do ſo after IMMANUEL I ſhould find him, for he ſaid that *he is not far from every one of us, if haply we might feel after him* (*b*). If thou calleſt upon his name, ſaid he, he will *open thine eyes*, give thee *food*, and ſet thee to *work* too, and then he departed. As ſoon as he was gone I felt a ſtrong perſuaſion ſpring up in my mind, that what the good man had ſaid was true; I therefore betook myſelf to calling on IMMANUEL, that I might receive the bleſſing of ſight. I had not called long, before ſomething of a glimmering was ſenſibly felt, and various objects were preſented to my view;—and, among all the reſt, I thought I ſaw a man ſtanding upon an eminence, and I heard a voice, ſaying, *then ſhall the eyes of the blind be opened, and the ears of the deaf ſhall be unſtopped, the lame man ſhall leap as an hart, and the tongue of the dumb ſhall ſing*. Theſe words encouraged me to petition again, which I did; and, in anſwer to my petitions, I heard a voice, ſaying, *I have heard thee in an acceptable time, and in a day of ſalvation have I ſuccoured thee*. I found myſelf ſuccoured indeed—ſweetly refreſhed, and abundantly ſatisfied. I cried out, Oh Lord, thou haſt enlightened my darkneſs—I beſeech thee to ſhew me thy way. He anſwered me, and ſaid, Thou muſt

(*a*) Iſaiah lix. 10. (*b*) Acts xvii. 27.

keep on this crooked path that thou art now in, which will appear ſtraighter by and by; and as thou goeſt, thou muſt *enquire*; and when thou ſeeſt any before thee on this road, thou muſt follow them, until thou comeſt to a *large plow'd field* with a *wall* round it, and a gate ſtanding wide open, by which thou muſt enter in; and as ſoon as thou getteſt within the gate thou wilt ſee a *ſeedſman* ſowing ſeed; the grain that he ſows will dazzle thine eyes—thou wilt think he is ſowing *ſtars* upon the ground—thou muſt follow him, and walk in the light of his ſeed which he ſcatters—*Light is ſown for the righteous, and gladneſs for the upright in heart.*

At the upper end of the plow'd field thou wilt find a *vineyard*; and juſt beyond that a *glorious high mountain, the place of my ſanctuary*, which thou ſhalt ſurely arrive at ere long. But before that thou muſt labour in the vineyard—thou muſt ſerve in thy day, and ſerve thy generation; thou muſt be a *keeper of the vineyard* (*a*), and guard it againſt *thieves*; and thou muſt ſet traps to *take the foxes, the little foxes that ſpoil the vines, which bear but tender grapes* (*b*). Thou muſt endeavour to crop the ſuperfluous branches, and to tack up the tender ſhoots, by *nails faſtened in a ſure place* (*c*), for which thou ſhalt receive one *penny per day* for thyſelf, and one penny per day for others; a penny as a dreſſer of the vineyard, and two-pence as an hoſt to attend upon

(*a*) Song viii. 11. (*b*) Song ii. 15.
(*c*) Eccleſ. xii. 11. Iſaiah xxii. 23.

others;

others (*a*); and when the *night cometh*, in which *no man can work*, then thou ſhalt receive thy wages, and ſpend a long eternity upon the ſummit of that *ſhining hill*, which thou ſhalt have a glimmering view of hereafter (*b*). Obſerve what I have ſaid unto thee,—ſet up every word that I have ſpoken, as a *way mark* (*c*). *Set thine heart toward the high-way*—ſee that thou *turn not* to the *right hand* or to *the left.—Eſcape for thy life, look not behind thee, nor tarry in all the plain.*

I immediately ſat off; and before I had got a ſabbath-days journey a perſon called to me, and aſked me the reaſon of my running ſo faſt. I told him that it was in obedience to my Lord's command, who bade me eſcape for my life. He anſwered, If thou waſt an obedient believer, and obedient to the divine command, thou wouldeſt take more heed to thy ſteps, and ſlacken thy pace; for *he that believeth ſhall not make haſte* (*d*);—nay, all the road that thou haſt run is evil, for *he that haſteth with his feet ſinneth* (*e*). He aſked me where I was going—I told him that I was to continue on that crooked road, until the road appeared ſtreight and narrow, and then I was to follow that, until I came to a *plow'd field* (*f*), and a vineyard at the upper end thereof, and I was to enter into that by

(*a*) Luke x. 35.
(*b*) Iſaiah xxxiii. 16, 17.
(*c*) Jerem. xxxi. 21.
(*d*) Iſaiah xxiii. 16.
(*e*) Prov. xix. 2.
(*f*) Hoſea x. 11.

a gate; and when I had entered he told me, I ſhould ſee a *ſeedſman* ſowing *ſtars* on the ground;—And in the light of them, I ſhould ſee a glorious *high mountain*.

He anſwered me, and ſaid, pray did not that ſame voice tell you to enquire as you run? And did not the Lord tell you to follow them that you ſaw on the road before you? Then ſaid I, yes ſir, I am much obliged to you, he really did ſay ſo, and I perceive by your reminding me of it, that you are well acquainted with my Lord. But pray how is it that you are not on this road that I am going? My Lord told me that I was to keep on upon this road. "But did not he tell you, that the road was crooked? Yes, ſir, I ſaid, he really did; very well then, ſaid he, this is one of the crooks that you are to turn at, and my ſtation is fixed here to guide the Lord's ſervants right on their way. I have ſtood here for ſome hundreds of years, and many thouſands have been turned right by me. Then ſaid I, I hope ſir that the road which you have pointed me to, is the right road to the *field*, and the vineyard which I find is *walled in*. As for the wall, ſaid he, regard not that;—that is a horrible conſtruction that you have put on the Lord's word; it is the *ploughed field*, the *vineyard*, and the *mountain* that you are to enquire for. True, ſir, ſaid I, they are the chief things that I am aiming at; direct me to them if you pleaſe. Then turn down this publick road, ſaid he, and you will find thouſands travelling upon it;

and

and enquire your way to *Kadeſh*, it is in the *land of Judea, and borders upon the wilderneſs*; and when you come to that, you will have the *ſhining mountain* full in your view, it is the mountain that you want; that is the *ſummit* of all *perfection*; and that is it, which your Lord told you, that you ſhould ſooner or later arrive at.

Indeed ſir, ſaid I, you are an excellent director, divinely ſkilled in my Lord's direction; and certainly, you are an infallible guide, and have ſtood as ſuch for a number of years;—pray what may I call your name? He anſwered, my name is *Charity*. Charity ſaid I! Oh, bleſſed be God that ever I met with thee!—Thou haſt been a ſure guide to every enquiring ſoul, ever ſince the world began;—*walk in Charity*, is the King's command;—and that *charity never fails* is his abſolute aſſertion. I am ſure never to miſcarry by following thy direction;—God Almighty bleſs thee, and God be for ever bleſſed, for ſetting thee in the way to guide the feet of unſtable and heedleſs ſouls. I immediately ſet off on the broad road, and ſoon found legions on the way, all going for the ſhining mountain. Oh, how did my ſoul rejoice to ſee ſo many on that path, as well as myſelf. But e'er I had travelled far, I heard a voice in my ears ſaying, *broad is the road and wide the gate that leadeth to deſtruction, and many there be which go in thereat; but ſtraight is the gate and narrow is the way that leadeth to life, and few there be that find it.* This ſecret voice much ſurpriſed me, and for a

while damped all my joys; but I enquired of one or two if that was the road that led to the *ſhining mountain*, and they told me yes; "this road, (ſaid "they), leads directly to *Kadeſh*, and the mount is "juſt before it; you cannot miſs the road, we are all "going to the ſame hill." Finding them all unanimous in their direction, it chaced all the damp of the former voice from my mind, and made me run with alacrity and delight; not doubting in the leaſt but I ſhould gain the hill. But I was all on a ſudden diſheartened again, by another voice that ſounded in my ears, ſaying, *there is a way which ſeemeth right to a man, but the way thereof is the way of death.* And indeed ſo I found it, for as ſoon as I came to *Kadeſh*, I found it to be at the foot of mount *Hor*, where *Aaron died*; in the *utmoſt border* of the *land of Judea*, joining to the wilderneſs.

However, I travelled on toward the *ſhining mountain*, but before I had gone ſix miles from *Kadeſh*, I found a *wilderneſs* inſtead of a *vineyard*; and a dimenſionleſs continent, without any incloſure, inſtead of a fallow field walled in.

I enquired again if that was the way to the ſhining mountain, and they told me *yes*, I was juſt at it. Then I began to look for the man that *ſowed ſtars* on the ground, and for the *ploughed field*. But alas! inſtead of that, I found nothing but poor ſtarved inhabitants, comparable to the heath in the deſart, which had no eyes to ſee when good cometh. *Theſe inhabited the parched places of the wilderneſs, in a ſalt land*

land never inhabited, (by any real chriſtians) (*a*). I had not gone much farther, before I ſaw the *mountain* covered with *fire* and *ſmoak*, and roaring with ſuch dreadful thunder that my hair ſtood an end upon my head. Alas! ſaid I, is this the mountain that a man is to gain the ſummit of happineſs on, after he has laboured in the vineyard? Surely this can never be it. However, inſtead of ſeeing the vineyard, I found myſelf entirely blinded; I was almoſt as bad with reſpect to my eye-ſight, as I was before I had petitioned Emanuel at all. I heard a number of people praiſing the mount, and bleſſing God for bringing them thither. And Moſes, the ſervant of God was cried up continually, but for my part all was terror to me, blindneſs and deſtruction. I had not ſtood there long bemoaning my blindneſs, before I heard a voice, ſaying, "ſeeing "that we have ſuch hope, we uſe great plainneſs "(or boldneſs) of ſpeech; and not as Moſes who "put a veil over his face, that the children of Iſ-"rael could not ſtedfaſtly look to the end of that "which is to be aboliſhed: but their minds were "blinded, for until this day remaineth the ſame "veil untaken away in the reading of the old teſta-"ment; which veil is done away in Chriſt. But "even unto this day, when Moſes is read, the veil "is upon their hearts (*b*)."

I ſenſibly felt the effect of this voice, for a miſt had fallen upon me, and I went about ſeeking ſome

(*a*) Jer. xvii. 6. (*b*) 2 Cor. iii. 12, 13, 14, 15.

to lead me, but found none. The thunder and the ſmoak, ſo filled my ears and eyes, that I was almoſt deaf and blind, and forcibly convinced that I was out of the way; for I had not found the road crooked, as my Lord declared it was; nor had I perceived it narrow according to his account; nor had I beheld any thing of the *wall*, the *gate*, the *fallow field*, the *vineyard*, nor the *ſhining hill*.

Being inwardly ſtung with remorſe, I put up a poor faint petition, ſaying, O Lord, "why haſt "thou made us to err from thy ways? and harden-"ed our heart from thy fear? Return for thy "ſervant's ſake (*a*)."

But I obtained no anſwer, nor could I even liſten for one, for the thunder and lightening rolled and flaſhed perpetually in my eyes and ears, until I had almoſt loſt my ſenſes, and my mind ſo filled with enmity againſt Emanuel, that I even wiſhed I had never petitioned him at all; but in the midſt of my diſtreſs, I thought I heard the acclamations of happy ſouls; but the ſound of their voice ſeemed to be quite behind me, ſaying, "for "ye are not come unto the (material) mount "that might (not) be touched, and that burn-"ed with fire, nor unto blackneſs, and darkneſs, "and tempeſt; and the ſound of a trumpet, and "the voice of words; which voice they that heard "intreated that the word ſhould not be ſpoken to

(*a*) Iſaiah lxiii. 17.

"them

" them any more; for they could not endure that
" which was commanded, and if ſo much as a beaſt
" touch the mountain, it ſhall be ſtoned, or thruſt
" through with a dart: And ſo terrible was the
" ſight, that Moſes ſaid, I exceedingly fear and
" quake (*a*).

Alas! ſaid I, this can never be the *ſhining mount*, for it is covered all over with ſmoak;—nor can it be the ſummit of all perfection;—it is rather the fountain of all deſtruction; it has blinded my eyes as bad as ever, and enflamed my ſoul with malice againſt God himſelf, inſtead of filling me with love to him; and if a beaſt is to be killed for touching this mount, I can hardly expect life on the top of it; for if an innocent brute be in danger, a guilty rebel can never be ſafe. In this dilemma I knew not which coaſt to ſteer, nor had I any light left; Moſes's veil had quite blinded my eyes, nor could I tell who to enquire of. In the midſt of my diſtreſs I put up this petition; *I have gone aſtray like a loſt ſheep, ſeek thy ſervant, for I do not forget thy commandments* (*b*).

In anſwer to this, I thought I heard a voice ſaying, *for it had been better for them not to have known the way of righteouſneſs, than after they have known it, to turn from the holy commandment delivered unto them* (*c*). This anſwer cut me to the very quick, and brought

(*a*) Heb. xii. 18, 19, 20, 21. (*b*) Pſalm cxix. 176.
(*c*) 2 Pet. ii. 27.

me

me even to the gates of death;—for I was now fully perſuaded that I was directed the wrong road, and yet I knew that the perſon who turned me out of the right way declared that his name was *Charity*. I thought if Charity be not a proper guide to Heaven, who is? The man that walks in the *path* that *love points out*, muſt be right, for we are commanded *to walk in love*, and love muſt undoubtedly *lead* to GOD, *for* GOD *is love*.

But notwithſtanding all my logick, I ſtill heard the thunder rolling over my head, and diſcharging its curſes as it rolled; I ſtood aſtoniſhed at the dreadful diſcharge of the mount, but did not know how to account for *Charity* turning me out of the way, and yet I knew I was out. However, ſome circumſtances occurred to my mind, namely, about his ſpeaking ſo ſlightly of a *crooked path*, his diſlike of the *wall*, the *plowed field*, the *vineyard*, &c. which my Lord moſt certainly mentioned, and that with an emphaſis, and told me to ſet up his *words* as *way-marks*.

While I was thus muſing there came another clap of thunder, and diſcharged its dreadful curſe, ſaying, *curſed is he that removeth his neighbour's land-mark*. —This much ſurpriſed me, and ſeemed to level all its fire againſt *Charity*; but I could not be brought to think that *Charity* could ever err;—or that he could be guilty of dealing ſo unjuſtly with one that had been *born blind*, and juſt brought out of worſe than Egyptian darkneſs;—beſides the very name,

as

as well as the nature of Charity, muſt be productive of every thing contrary to ſo baſe an action.

But while I was thus buſied in juſtifying of *Charity* in my heart, there came another clap of thunder over my head, which diſcharged another curſe in theſe words, *curſed is he that cauſeth the blind to wander out of his way* (*a*). This fully convinced me that *Charity*, notwithſtanding all his pretentions, had turned me out of the way of God, which greatly diſtreſſed me, and yet I knew not which way to take. I knew that I was to go into a *vineyard*, but alas! there were no ſigns of that. O, ſaid I, how ſoon is unwary man turned out of the way;—and inſtead of meeting with a bleſſing, here is nothing but curſes, and a *wilderneſs* inſtead of a *vineyard*. But ere I had done complaining, I heard a voice ſaying unto me, *he is ſwift as the waters. Their portion is curſed in the earth. He beholdeth not the way of the vineyards* (*b*).

This whole curſe ſeemed to diſcharge itſelf on the head of *Charity* (falſely ſo called) whom I had juſtified times without number. At other times I was ready to take all the blame upon myſelf rather than entertain a thought that my *venerable guide* could be wrong. The fault, ſurely ſaid I, muſt lay with me; but ere long I heard a voice, ſaying, *turn again, O daughter of Iſrael, turn again to theſe thy cities* (*c*).

(*a*) Deut. xxvii. 17, 18. (*b*) Job xxiv. 18.
(*c*) Jer. xxxi. 21.

I an-

I anſwered, *turn thou me, and I ſhall be turned, for thou art the Lord my God* (*a*).

As ſoon as I had put up this ſhort petition, I heard the voice of a man ſaying, what doſt thou here? And I thought it was a voice that I knew, I aſked, who ſpoke to me? And to my great ſurpriſe I found it to be my good friend Evangelical. And he aſked me what I did there? And told me that I had gone all that way diametrically oppoſite to the right road; you have all this ground to go over again, ſaid he; and added, did not Emanuel tell you, to go on in that crooked path that you was then in, until it became ſtraight and narrow; and did he not tell you to go to a large encloſed ſpot of ground, part *fallow*, and part *vineyard*, with a ſhining hill at the end of it? And I ſaid yes, and while I walked on that road, I found my path to get *brighter* and *brighter* (*b*); but ſince I turned out of that way, I have loſt all my *eye-ſight*. Then ſaid Evangelical, no wonder at that, the ſmoak of that mountain has blinded every legaliſt in the world. How couldſt thou think of getting light where God has ſent *blackneſs* and *darkneſs*? Juſtice dwells there in *thick darkneſs* (*c*). Thou waſt ordered to go to *Zion*, inſtead of that thou art got to *Sinai*. The nigher thou getteſt to that mountain the farther thou art from God. The Phariſee is the cloſeſt adherent

(*a*) Jer. xxxi. 18. (*b*) Prov. iv. 18.
(*c*) 1 Kings viii, 12.

to that mount, and truth hath ſaid, *that he is farther from the kingdom of God than publicans or harlots.*

The damn'd in hell are juſt under that burning mountain, and they are as far from God as immenſity itſelf can ſet them. Pray who told you to come this road? I anſwered, he was a grave old man, who ſeemed I thought to underſtand the road well, for he brought forth many ſcriptures to me, yet I found an inward check when I ſtopt and liſtened to him, but aſking of his name, and being informed it was Charity, my heart leaped for joy, I thanked God for placing him by the way ſide, for I was ſure that he muſt be an able director; for, as one ſays, *Charity believeth all things* (*a*); then ſaid Evangelical, *charity* and you ſeem to be both of one *faith*, for Solomon ſays that *the ſimple believeth every word* (*b*); and this is your faith, had you been one of Solomon's *prudent men, you would have looked well to your way.*

But, (ſaid I) does not one declare that we ſhould *walk in love*, as the moſt *excellent way?* and as charity *believeth all things*, I cordially received his inſtructions; nor had I a doubt but I was right in following his directions; for who would have ſuſpected *Charity* to be a deceiver? He ſaid unto me, you muſt know, my friend, there are two ſorts of *charity*, or *love*, divine and natural. A man that has got the love of God in his heart, loves all them that

(*a*) 1 Cor. xiii. 7. (*b*) Prov. xiv. 15.

have

have got the ſame bleſſing; *he that loves God, that begat (him), loves him alſo that is begotten (by him)* (*a*). We *know* that we are *paſſed* from *death* unto *life* becauſe we love the brethren (*b*). On the other hand, *natural affection*—loves nature; as ſaith the Saviour, *ſinners love thoſe that love them* (*c*). If you were of the *world* the *world would love his own, but becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you* (*d*); but remember it hated me before it hated you. A godly man loves and pities ſinners, for he has natural affections as well as divine; but a ſinner never can love a ſaint as ſuch; Chriſt ſays, you ſhall be hated of all men for my name's ſake.

Thus you ſee, natural love, loveth ſinful nature only; it is *enmity againſt God*, it *hateth Chriſt*, it *hateth his Saints*, and it hateth the Saviour's *choice* of them; yet it *loveth ſinners*, it *loveth the world*, and it *loveth his own*; thus the *friend of the world is the enemy of God* (*e*). And *Mr. Charity* has ſhewed his enmity, both againſt Emanuel, and againſt you. Againſt Emanuel in ſending you out of his road, for by ſending you to Sinai, he ſent you from Chriſt; for God has ſet his KING upon his *holy hill* of SION (*f*), not *Sinai*; he has alſo ſhewed his enmity againſt thee, in ſending thee to the law, where there is nothing

(*a*) 1 John, v. 1.
(*b*) 1 John iii. 14.
(*c*) Luke vi. 32.
(*d*) John xv. 19.
(*e*) James iv. 4.
(*f*) Pſalm ii. 6.

to be found for a guilty ſinner but *avenging juſtice*, and an *accuſing Moſes*.

Emanuel makes *us free*, but the law *genders to bondage* (*a*), and veils the underſtanding, and this is viſible enough in thee, for thou art both *blind* and *bound*; thou canſt neither ſee nor walk. Then ſaid I, *Oh, wretched Charity*, would to God that I had never ſeen thee; I find that there are two men of the *name of Charity*, and I being blind, ſhall never know the one from the other.

Pray Mr. Evangelical do inform me, how I ſhall know CHARITY DIVINE, from *Charity natural*.

Anſwer. Divine Charity is liberal in communicating divine things, as well as temporal; it holds forth the pure word of God to the ſouls of others, and guides them in the way to Heaven,—and when ſinners are enabled to receive the grace of life, their ſins are immediately covered by the righteouſneſs of Chriſt, which grace has provided; as it is written, *and above all things have fervent charity among yourſelves: for charity ſhall cover the multitude of ſins. Uſe hoſpitality one to another without grudging. As every man hath received the gift, even ſo miniſter the ſame one to another, as good ſtewards of the manifold grace of God* (*b*).

Thus divine charity diſtributes ſound divinity, as well as temporal relief; whereas, *natural charity loves corrupt nature, loves ſinners, loves errors*, and *loves*

(*a*) Gal. iv. 24. (*b*) 1 Pet. iv. 8, 9, 10.

the

the world, therefore is juſtly called *vile affections* (*a*); and as it hates God, his ſovereignty, his dear ſon, and his choſen people, this charity muſt die; real ſaints have *crucified the fleſh, with the affections and luſts* (*b*); *for he that loves father or mother, wife or children, better than me, is not worthy of me.* Now if inordinate lovers of near relations cannot be the Lord's diſciples, what ſhall we ſay of the lovers of Cain, Judas, and Eſau. However, his malice to you has been great;—for inſtead of ſending you to *Mount Zion*, where every ſaint muſt go, he has ſent you to *Sinai* (the bond-woman), that God might curſe you—for *as many as are of the works of the law are under the curſe* (*c*); and inſtead of ſending you into the Church, to the holy people, the redeemed of the Lord, which is called *a city ſought out, not forſaken* (*d*); but tenderly kept and encloſed with a wall of ſalvation, he has ſent you into the *wilderneſs*—and here you might wander for ever, and ſpeed no better than all the bond-children have done, who are ſaid *to wander in the wilderneſs where there was no way* (*e*).

But ſaid I, the law commands us to love God and our neighbour? Yes, ſaid Evangelical, it commands us to love, but it gives us no love, and we are filled with enmity againſt it; it tells us to *do* and to *live*—but it gives us no ſtrength to do with,

(*a*) Rom. i. 26.
(*b*) Gal. v. 24.
(*c*) Gal. iii. 10.
(*d*) Iſaiah lxii. 12.
(*e*) Pſalm cvii. 4.

and

and we have none of our own, consequently it can give us no life. Therefore all that cleave to this law are called *bond-children*, and they are all in bondage as you are now yourself. Hagar is said to be the bond-mother of every bond-child; but Sarah, the mother of Isaac, was a *free-woman*, and a type of the heavenly Jerusalem above, which is said to be the *mother of us all*. Our reconciled Father in Christ is the husband of her, and to him thou must go for *love*, for *liberty*, and for *life*;—as it is written, "But ye are come unto Mount Zion, "and unto the city of the living God, the heaven-"ly Jerusalem, and to an innumerable company "of Angels, to the general assembly and church "of the first-born, which are written in heaven, "and to God, the Judge of all, and to the spirits "of just men made perfect—and to Jesus the me-"diator of the new covenant, and to the blood of "sprinkling that speaketh better things than the "blood of Abel (*a*)." Thus you find your free-dom, your blessings, your reconciled God, and your mediator, your new covenant, the Angels, and all the saints, are at *Mount Zion*.

What dost thou do slaving here? Dost thou think to produce evangelical obedience under the legal yoke? Canst thou fetch *life* from the *sentence of death*? Thou hast no business to toil here—thou art to serve God in the *newness of the Spirit, and not in the oldness of the letter* (*b*). Thou art to *walk in*

(*a*) Heb. xii. 22, 23. (*b*) Rom. vii. 6.

newneſs of life (*a*), and not under the *miniſtration of death* (*b*). If thou ſeekeſt to be juſtified by the works of the law, thou art fallen from the method of grace. Think not to fruſtrate the grace of God, *for if righteouſneſs come by the law, then Chriſt is dead in vain* (*c*);—thou haſt got all thy road to go over again.

Then ſaid I, I am blind, I cannot ſee; I ſhall never find my way back again. O Charity! Charity! I would to God thou hadſt never been born. Pray, Mr. Evangelical, is there not a ſtring or ſomething round my feet? I cannot ſee it myſelf, becauſe I am blind; but I can feel it, for I cannot move one foot. And he ſaid unto me, yes, there is, and no wonder—'tis a wicked thing *to turn* (as thou haſt done) *from the holy commandment delivered unto thee* (*d*). God has fulfilled his word to thine apoſtacy—*his own iniquity ſhall take the wicked himſelf, and he ſhall be holden with the cords of his ſins* (*e*).

After he had ſaid this to me he departed, and left me where I was, and I remained there in *hold* for nine months, without going one ſtep forward or backward. My heart was too hard to pray, nor could I look up for help; for I found that the ſentence of the law was already paſſed on me. At the end of nine months I groaned out the diſtreſs of my ſoul, and lamentably complained in my

(*a*) Rom. vi. 4. (*b*) 2 Cor. iii. 7.
(*c*) Gal. ii. 21. (*d*) 2 Pet. ii. 21.
(*e*) Prov. v. 22.

ſpirit:

ſpirit.—In anſwer to which theſe words came to my mind: "But I obtained mercy, becauſe I did "it ignorantly in unbelief." This produced a beam of hope, for I felt it ſenſibly ſpring in my heart. I anſwered and ſaid, *Oh Lord, I will run the way of thy commandments, when thou ſhalt enlarge my heart* (*a*). Soon after this there came a perſon up and ſpoke to me, of whom I aſked an alms, for I was almoſt ſtarved. The voice that I heard appeared to be the voice of a woman; who ſaid unto me, *Such as I have give I thee*; and then ſhe ſat down by me on the ground; or, in other words, ſhe became as *under the law*, to gain me who was under the law. She then pulled me down upon her *knees*, for I was *lighter* than *vanity*; and ſhe drew out her *breaſt*, and bid me *ſuck*, which I did, until I was much refreſhed; ſhe then ſet me upon my *feet*, but I could not *ſtand*. She, ſeeing this, put her *right arm* round my *middle*, and ſhe reſted my whole *weight* on her *right hip*,—and in leſs than *ten minutes* ſhe brought me to the very ſpot from whence I ſtrayed at firſt, and then ſat me down in an *even place* (*b*). I immediately perceived that it was the ſame path from which I had ſo fooliſhly ſtrayed; for the light, which had all been withdrawn, began to ſhine upon me again. I then looked up at my kind friend, who appeared a friend in need to me, and I ſaw that ſhe was a *comely and delicate woman* (*c*)

(*a*) Pſalm cxii. 32. (*b*) Pſalm xxvi. 12.
(*c*) Jer. vi. 2.

for whom I felt a ſtronger affection than for all the viſible objects I had ever beheld before; and I deſired to know her name—ſhe anſwered and ſaid, Is it not *written*, that "ye ſhall *ſuck* and be *ſatisfied* "with the *breaſts* of her *conſolation* (as I have juſt "ſuckled you); that ye may *milk out*, and be *de-* "*lighted*, with the *abundance* of her *glory*;—ye ſhall "be *borne* upon her *ſides* (as I have now borne you), "and be dandled upon her *knees* (*a*) (as I did you "when I ſat you down in my lap);" this day is this ſcripture fulfilled in you—and when ſhe had told me to *ſet my heart to the right way*, ſhe immediately departed.

As ſoon as I got fairly on the road, I found myſelf much enlightened indeed; and I then took a view of the *broad road*, and ſaw the *dreary deſart*, and the *burning mountain* plain enough—and all the multitude that were *wandering* in that *vaſt wilderneſs*. But I perceived that there was hardly any of them that was ſo ſenſibly in *hold* as I was;—they ſeemed in the general to be very cheerful, as if they were out of all danger.

I could but admire the goodneſs of God to me, in bringing me out of my bondage, from the *bond-woman* and *her children*, and directing me to join his *own family*, when at the ſame time he left ſo many thouſands in a ſtate of inſenſibility behind. Then came theſe ſweet words to my mind: *God ſetteth the ſolitary in families: he bringeth out thoſe which are bound with chains, but the rebellious dwell in a dry*

(*a*) Iſaiah lxvi. 11, 12.

land.

land (*a*). I now looked about, to ſee if I could ſee Mr. Charity upon the road—I mean him who *turned* me out of the *way*; but I could ſee nothing of him. And 'tis plain to me that he never was on this road at all—he only ſtood as a *falſe guide* to *call paſſengers who go right on their way* (*b*). I was afraid to ſtay any longer to make remarks; I therefore ſat off, and for a time my road was pretty even; but ſoon I found various crooks and turnings; ſome very rough places;—and at other times it was much *overſhadowed*; but I was encouraged by the application of theſe words, *I will bring the blind by a way that they know not; I will make darkneſs light before them, and crooked things ſtreight: theſe things will I do unto them, and will not forſake them* (*c*). Theſe words ſweetly comforted my ſoul, and I preſently came into a ſtreight, but *narrow path*; it was ſo narrow, that none can go here but thoſe that *deny themſelves*;—here is room for the ſoul and the Saviour, but here is no room for ſelf. This ſtreight path led me to a ſweet opening, where the ſun ſhone glorioufly. Here I ſaw the *gate*, and the *wall*; the gate ſtood wide open, and I heard a voice, ſaying, *Go ye into the vineyard, and whatſoever is right, that ſhall ye receive* (*d*). *Enter thou into the joy of thy Lord.*

As ſoon as I got in, I ſaw the nearer part of the incloſure to be all fallow-ground (*e*); and there was

(*a*) Pſalm lxviii. 6. (*b*) Prov. ix. 15.
(*c*) Iſaiah xlii. 16. (*d*) Matt. xx. 7.
(*e*) Jer. iv. 3. Hoſea x. 12.

a man, dreſſed in *white rayment*, who was *ſowing ſeed* in the field; and as I drew near to him, I took particular notice of his heavenly countenance. He had a ſweet ſmile that ſat on his face, and yet there often fell a rolling tear from his cheeks, as if he mingled his joy with ſorrow. But I thought it might be the diſtinguiſhing mercy of God to him that might be the cauſe of his *pious grief*; this I was ſoon convinced was the caſe, by the ſudden application of this text, *They that ſow in tears ſhall reap in joy; he that goeth forth and weepeth, bearing precious ſeed, ſhall doubtleſs come again with rejoicing, bringing his ſheaves with him* (*a*). I looked at the ſeed, and it ſhone like ſtars as he ſcattered it; then it came into my mind what my Lord at firſt had ſaid unto me, that I ſhould find a man ſowing ſeed, which would ſhine like ſtars.—And it really did—and an unutterable joy ſprung up in my heart;—in the rays of this ſeed I ſaw clearly the vineyard at the upper end of the *fallow ground*; and above the vineyard I ſaw a *lofty mountain*, with a throne upon it; and a *light* on the *road* guided me to the ſweet countenance of *him that ſat upon the throne*. I cried out, Oh Lord, *in thy light we ſee light*; and then came the ſame text to me that was applied at firſt—that *light is ſown for the righteous, and gladneſs for the upright in heart* (*b*); and indeed ſo I felt it, for I looked at the ſeed, till I thought not only the day

(*a*) Pſalm cxxvi. 5, 6. (*b*) Pſalm xcvii. 11.

dawn,

dawn, but the *day ſtar had aroſe on my ſoul* (*a*);—unutterable was my joy, while this *incorruptible ſeed, the word of God*, operated upon me.

In this vineyard I have continued ever ſince, my Lord; but ſhortly expect my removal to the mount, according to the promiſe. Thus have I given your Lordſhip an honeſt account of what I have ſuffered through the wickedneſs of the priſoner at the bar.—How he perverted my Lord's words,—how he turned me out of his way,—and of the rebellion which he led me into, and of my being laid in irons for it. And all this was through his hypocriſy, who ſtopped me in the heavenly race, and turned me from the path of life—even to the great hazard of my ſoul's ſalvation. And what I have ſaid is the *truth of God*, the real truth, and nothing but the truth.

Judge. Then ſaid the Judge, I am even provoked by hearing the abominable crimes of this man. He has perverted the command which Immanuel gave to Mr. Dim-ſight, and has falſely conſtrued the word of God. He has laid his falſe conſtructions as *a ſtumbling-block in the way of the blind* (*b*), inſtead of *taking the ſtumbling-blocks out of the way* (*c*). Jeremiah tells us to ſet up *way-marks* (*d*)—that is, as David ſays, we are to *cleanſe our way, by taking heed thereto according to God's word*;

(*a*) 2 Peter i. 19. (*b*) Levit. xix. 14.
(*c*) Iſaiah v. 14. (*d*) Jer. xxxi. 21.

therefore the man that falſly *conſtrues*, *removes*, or *obſcures* any eſſential truth, is *curſed of God for removing his neighbour's land-mark* (*a*). And as he has turned Mr. Dim-ſight from the holy commandment delivered unto him, he is *curſed of God for turning the blind out of the way* (*b*). He guided the poor man *from* Immanuel, inſtead of ſending him *to* him; and had it not been for a ſingular providence, poor Dim-ſight would unavoidably have been tumbled into the ditch (*c*). And all this was done by aſſuming a divine and ſacred name; in this diſguiſe he has acted worſe than the *devil*, who *transforms himſelf into an angel of light*; becauſe the name *Charity* is never once applied to the love or affections of fallen nature in all the divine oracles. Charity is the *ſoul* of all *real religion* (*d*), the grand *cement* of Mercy's building (*e*), the *immortal bond* of all perfection (*f*), the *firſt* and *grand fruit* of the Holy Ghoſt (*g*), the *root* and *ground* of all other graces (*h*); and the eſſence of JEHOVAH himſelf; for God *is love* (*i*).

Behold, this ſacred name is aſſumed by a depraved ſinner, and applied to the affections of fallen nature, without any diſtinction or relative term; whereas the divine Lawgiver is particularly con-

(*a*) Deut. xxvii. 17. (*b*) Deut. xxvii. 18.
(*c*) Matt. xv. 14. (*d*) Cor. xiii. 13.
(*e*) Col. iii. 2. (*f*) Col. iii. 14.
(*g*) Gal. v. 22. (*h*) Eph. iii. 17.
(*i*) 1 John iv. 8.

ciſe

ciſe in ſpecifying the relative terms, when He mentions the love or affections of fallen nature. Hence we read of *natural affections* (*a*), *inordinate affections* (*b*), *vile affections* (*c*). And thoſe graceleſs ſinners who have the greateſt ſhare of them, are ſaid to be *evilly affected againſt the brethren* (*d*), but *zealouſly affected to that which is bad* (*e*). Therefore a real ſaint muſt crucify the fleſh, with the *affections* and *luſts* (*f*). God ſays, that natural affections *dote upon idols*; that it *loves ſinners* only; that it *loves the world*; that one of the *world loves his own*; but that it is *enmity againſt God*—not *ſubject to his law*; that it is in friendſhip with the world—and that the *friend of the world* is the *enemy of God*. Therefore the Saviour declares, that if any man come after me, and *hateth not his father and his mother*, and even his *own life* alſo, he cannot be my diſciple;—when, alas, theſe wretched affections are ſet up as a fruit of the Spirit, and the grand criterion of a Chriſtian;—while it is at war with God, and his ſaints, and doting upon every reprobate that is in hell. This is counterfeiting—not only the grace of God, but even God himſelf; therefore by his aſſuming that *ſacred name*, *his wickedneſs is great, and his iniquities are infinite* (*g*).

(*a*) 2 Tim. iii. 3. Rom. i. 31. (*b*) Col. iii. 5.
(*c*) Rom. i. 26. (*d*) Acts xiv. 2.
(*e*) Gal. iv. 17. (*f*) Gal. v. 24.
(*g*) Job xxii. 5.

Judge. Cryer, tell Mr. Adoption, the King's witneſs, to ſtand forth, and give his evidence againſt the priſoner at the bar.

Then ſaid the Judge, Mr. Adoption, the King's witneſs againſt the priſoner at the bar, do you know him?

Adoption. Yes, my Lord.

Judge. What is his *name?*

Adoption. His name is Love-Self, but ſome call him Univerſal Charity; however, I know him well.

Judge. You have heard his indictment; is he guilty or not?

Adoption. It appears neceſſary, my Lord, to acquaint your Lordſhip of the way in which I firſt became acquainted with him, that my evidence may appear the more plain and forcible. My firſt Father was heir to a vaſt eſtate that was given him by divine donation. Honour was laid upon him (*a*), and excellent Majeſty was given unto him; but he was to hold his eſtate and dignity upon certain conditions of *honeſty* (*b*). He being led away by his *wife*, who had been deceived by an old *outlawed rebel*, who had rebelled againſt his Sovereign, and for his diſloyalty had loſt his *own* habitation; this evil-one led my father through the bounds of honeſty, and brought him to rob the garden, and

(*a*) Pſalm xlix. 12. (*b*) Gen. ii. 17.

ſteal the fruit of his moſt bountiful benefactor. This he did to his coſt, and found the words of wiſdom true, that as he digged a pit, he fell into it; and as he followed the ſerpent through the hedge, *the ſerpent bit him* (*a*).

My father not continuing in honour, became like the ſerpent that bit him; and all his children are by ſin a *generation of ſerpents*. However, he loſt his honour, his eſtate, and, what is ſtill worſe, the favour of his moſt bountiful benefactor; was expelled the preſence of his Sovereign, and fell under his juſt diſpleaſure and heavy ſentence (*b*); baniſhed from the garden, and left to wander in a ſolitary way. I, my Lord, being one of this thief's children, wandered near *thirty years* in a waſte howling wilderneſs, and found no *city of habitation*; but at laſt I was informed by a voice from one, whom no eye ever ſaw, or can ſee, that the *Son* and *Heir* of my father's Lord and Sovereign, was appointed to diſpenſe life and favour, in his *Father's name*, to ſome of the family of my poor diſhoneſt parents; and I was determined to make my caſe known unto him by a petition, let come on me what would. So I covered my face in token of guilt, roſe up from my dunghill in haſte, and *let my requeſt be made known unto him.*

I got his ear; he ſtood ſtill, liſtened to my voice, and aſked what he ſhould do for me. I told my caſe to him, and begged to be made one of his hired ſer-

(*a*) Eccleſ. x. 8. (*b*) Rom. v. 18.

vants.

vants. He ſmiled ſweetly on me, and ſaid, *thou wert loſt, and art found*; I came into this wilderneſs *to ſeek and to ſave that which was loſt*. Thou haſt found grace in my ſight; I know thee by name; I am come to take the prey from the mighty, and to deliver the lawful captives; thou art a ſon by thy faith, an heir of my Father, and a joint heir with me: Believe the truth, my word is truth; heaven and earth ſhall paſs away, before my word ſhall fail. Thy inheritance is for ever; and as a pledge, to aſſure thee thereof, take this kid and make merry with thy friends, and feed it beſide the ſhepherds' tents.

Seeing him going to depart, I ſaid let me go with thee, leſt I loſe my way in this wilderneſs. He anſwered me, and ſaid, thou canſt not follow me *now*: But I ſaid, O Lord, take me, leſt ſome evil beaſt devour me. And he ſaid, I have made with thee *a covenant of peace*, and I will cauſe the evil beaſts to ceaſe out of the land, and thou ſhalt dwell ſafely in this wilderneſs, and ſleep in the woods (*a*). I cried out again, O let me follow thee, why ſhould I turn aſide from the footſteps of thy companions (*b*)? But he anſwered, go thy way forth by the footſteps of the flock, and *feed thy kid beſide the ſhepherds' tents* (*c*); there, ſaid he, I cauſe my flocks to reſt at noon; there is goat's milk enough for the kid (*d*), and ſtrong

(*a*) Ezek. xxxiv. 25. (*b*) Song i. 7.
(*c*) Song i. 8. (*d*) Prov. xxvii. 27.

meat

meat for thee, and wine too for thoſe who are of an heavy heart.

As ſoon as my gracious Lord had left me, there came a man by me with his hair oiled, and parted on the crown of his head, with a dejected countenance, and words ſmoother than oil; I told him of the kind providence I had met with, the muſic I had heard, and ſhewed him the kid I had received; and farther, I enquired for the ſhepherds' tents to feed it at. He ſeemed to fret inwardly about the *kid* and *muſic*, all the reſt he ſaid he underſtood, but a kid he had never received, nor had he been ſo indulged as to make merry with his friends (*a*); he told me alſo, that there was one ſhepherd, who was an infallible feeder, and he had others under him; but all beſide him, and his, ran before they were ſent. So I followed him joyfully, thinking it a kind providence to meet with ſuch a director, not conſidering what he was; but when I came to the tent, and ſtood a minute or two at the door, I heard one man ſay to another, Mr. Hypocriſy, with his Nazaritiſh head and fair ſpeeches, has beguiled the heart of that poor green countryman: He is gone after his harlot *as an ox to the ſlaughter, or as a fool to the correction of the ſtocks*; and there he will ſtay till *a dart ſtrike through his liver* (*b*); and then perhaps he may eſcape *as a bird from the hand of that fowler* (*c*).

(*a*) Luke xv. 29.
(*b*) Prov. vii. 23.
(*c*) Prov. vi. 5.

Theſe

These words made me all eyes and ears; so when the old shepherd appeared, I shewed him my kid. He looked very grimly at it. I told him I was come to water and feed it at his tent. He said it was one of the *lean* kind. As I stood by the window, and looked through, I saw the *river of life* glide by, as clear as crystal, and likewise the *still waters of comfort*. The river being at some distance from the tent, he sent one of his servants to it to fetch water; and I saw him put on a pair of shoes, made by one Mr. Traditions: and he jumped into the river, and fouled the water with his feet, and then gave it to the kid, thick and muddy as it was; and as for the green pasture, he trampled upon them before he gave the kid any. Then came to my mind this passage: "Seemeth it a small thing unto you, to have eaten up the good pasture, but you must tread down with your feet the residue of your pastures? and to have drank of the deep waters, but *you must foul the residue with your feet* (*a*)."

All this I observed, and treasured it up in my heart; and to try him farther, I asked if my Lord's keys were committed to *his* care? and he said yes, to *my* care. Then I asked if he had got the key of the *larder* and *wine cellar*; he answered yes, and of every thing else. I asked him to give me a little wine that was *strong* (*b*), some *well refined, wines on the lees well refined*; such as my bountiful Lord allowed;

(*a*) Ezek. xxxiv. 18. (*b*) Prov. xxxi. 6.

I begged

I begged it might be *old*, for I told him I had no deſire of *new*, I thought the old was *better* (*a*).—This pert talk of mine, did not ſeem to pleaſe the hypocritical hoſt very well; however, he went to the cellar, but I perceived he had loſt the key of *knowledge* (*b*), ſo he could not enter in *himſelf*; and I that was going, he hindered for a time (*c*); however, he brought me up a little drop of mixture and gave it to me, but not ſufficient to make me forget my *poverty*, nor my *miſery* (*d*). Then came this paſſage to my mind with power—"*Thy wine is mixed with water* (*e*)."

I aſked him if he had any other proviſions, ſuch as the ſcriptures called *good*; things full of *marrow* and *fatneſs*. He ſaid yes; but, when it came to table, it was nothing but *huſks*, ſuch as he fed the ſwine with (*f*). I fain would have filled my belly with it, but could not. O, ſaid I, *how many hired ſervants hath my Father, who have bread enough, and to ſpare, but I periſh with hunger: my leanneſs, my leanneſs, woe unto me!*

This poor way of living brought many diſorders on me, and I loathed the light food of this houſe. Beſide, all my food here muſt be *paid* for; I muſt either pay it in *caſh*, or in *labour*; that is, I muſt perform certain conditions for it; there was nothing to

(*a*) Luke v. 39. (*b*) Luke xi. 52.
(*c*) Luke xi. 52. (*d*) Prov. xxxi. 7.
(*e*) Iſaiah i. 22. (*f*) Luke xv. 16.

be

he had without *money*, nor without *price* (*a*). So I took my final leave of him, finding him an *unfaithful* ſteward (*b*), or rather a *taſk-maſter*. Experiencing a ſevere hungering and thirſting after *Righteouſneſs*, I went with my complaints to my moſt gracious Lord the King, and he told me he would not ſuffer the ſouls of the righteous to famiſh. I told him I could not feed at that tent. He told me they had made the commandment of God of none effect by their traditions; and farther, he bid me beware of the doctrines of the *Phariſees*, which are *hypocriſy*. From that time I ſaw through this Hoſt effectually; and I think he acted worſe with my Maſter's keys, than *Judas* did with his *bag*; for, though Judas was a thief, and bore the greateſt part for himſelf that was put therein, yet he only, by his covetouſneſs, pinched the *belly* of the diſciples, but this Univerſal Charity, by his *hypocriſy*, wanted to ſtarve both *ſoul* and *body* together. And thus, my Lord Judge, I have declared all I know, and nothing but the truth.

Then, ſaid the Judge, you are ſure you ſaw him foul the waters, and mix, or adulterate the wine?—Yes, my Lord; and, moreover, my ſovereign Lord and King told me it was mixed; and I am too good a Judge of that ſort of liquor to be deceived, my Lord.

Judge. Cryer, tell Mr. Watchful, the King's witneſs, to ſtand forth, and give in his evidence againſt the priſoner at the bar.

(*a*) Iſaiah lv. 1. (*b*) Luke xvi. 1.

Do

Do you know him, Mr. Watchful?

Watchful. Yes, my Lord, I know him well—and have ſuffered much by him; and ſo has the honourable maſter that I ſerve.

Judge. Well ſaid; you have heard his indictment—what ſay you? Is he guilty of the numerous crimes laid to his charge, or not?

Watchful. By your Lordſhip's leave I will give an account of the manner in which I firſt became acquainted with him, and then my evidence. I am a native of a country well known to moſt in this honourable court; for the name of it is entirely ſingular, being called *Empty, void, and waſte* (*a*). In that country, my Lord, I carried on a large trade in the *weaving branch* (*b*); and was in partnerſhip with ſeveral others, and much on the gaining ſide; inſomuch, that we built ourſelves up in an opinion of our property being very conſiderable, and took it for granted *that we were rich and increaſed with goods, and had need of nothing* (*c*). Being eſtabliſhed in this vain opinion of our immenſe wealth, we never *took ſtock*, to ſee what we were worth—but took it for granted that our gains were great; this led us wholly to neglect our books—the *day-book*, *poſt-book*, and *ledger*, were entirely laid aſide—neither balanced nor ſettled; therefore every thing went to wreck; for if buſineſs be not minded by the tradeſman, buſineſs will not mind

(*a*) Nahum ii. 10. (*b*) Iſaiah lix. 5.
(*c*) Rev. iii. 17.

him. However, we thought that all was well; and being greedy of gain we extended our trade, and manufactured all kinds of ſtuffs for *wearing apparel*, as well as for *bedding*, and made a deal of *linſey woolſey* alſo; and, in order to recommend it, I wore a ſuit of it myſelf.

It happened one night that I had been out very late about buſineſs, and coming home and going to bed very late and very weary, I was remarkably reſtleſs in my ſleep, and towards the morning I had a dream; and by the many different ſcenes that were exhibited on the *threſholds of fancy*, I took the whole viſion to be a prelude to ſome future troubles. But juſt before I awoke I had a moſt wonderful view of a glorious perſon, mounted on a *white horſe*; he was *cloathed* with a *ſcarlet veſture*, and many *armies followed him upon white horſes, cloathed in fine linnen, white and clean* (*a*). I thought the *linſey woolſey* garment that I wore looked ſo filthy, when compared to theirs which I ſaw, that I loathed myſelf in my own ſight, and was determined to get my own cloaths ſcoured, or elſe to get a new ſuit made up. However, I awoke, and behold it was a dream;—yet it hung heavy upon my mind, and I lived in daily expectation of its being fulfilled by ſome troubles. I told my partners at dinner time of my dream, and of my thoughts of future trouble, &c., but they laughed it off; however I had often been

(*a*) Rev. xix. 11, 12, 13, 14.

a fatal dreamer about leſſer matters, and I appeared no leſs in this. For it happened one day, as I was returning from the workſhop to my houſe, that a man ſtepped up to me and aſked me where I bought that coat that was then on my back? I told him that I bought it not, but that it was my own manufactory; he deſired to ſee the loom, which I ſhewed him:—he immediately turned round and caught me faſt by the collar, and told me that I was his priſoner, and that he ſeized me in the King's name. I ſternly replied, What have I done? He anſwered, You have violated the laws of the King of Kings, by which you have forfeited your life, a confiſcation of goods, and of all that you have. I ſtood trembling, and ſaid, Pray, Sir, ſhew me your commiſſion, and the law that I have violated;—for ſurely in profound ignorance have I done this! He replied, My name is *Moſes*, the King's *ſervant*; and one ſaid to be *faithful* in the King's ſervice; you will find my name affixed to all your laws. Oh, Sir, if that be your name, I have no doubt of your commiſſion—but do ſhew me the ſtatute that I have violated, and take my partners as well as me—for there are many of us in copartnerſhip,—the trade, Sir, is not all my own! He replied, that my name ſtood firſt on the bills—there was nothing of Co. Co. affixed to it: Beſides, ſaid he, I have an eſpecial warrant from the King to apprehend and bring you before him; I ſhall therefore immediately take you into cuſtody, until the appointed time for hearing.

I earneſtly importuned to ſee the act that I had broken, and at length prevailed; for he pulled a a roll of vellum out of his boſom, and read it with an audible voice: Hear ye the unalterable ſtatute of the Great King, publiſhed in the middle age, entituled *a repetition of ſundry laws*, and an act to *prevent mingling*: "Ye ſhall keep my ſtatutes: thou "ſhalt not let thy cattle gender with divers kind: "thou ſhalt not ſow thy field with mingled ſeed; "neither ſhall a garment mingled with linen and "woollen come upon thee (*a*)." And again, "Thou "ſhalt not wear a garment of divers ſorts, of wool- "len and linen together (*b*)."

I felt the dreadful horrors of guilt ſpring up, and began to make requeſt for my life; but he ſternly replied, *the law is not made to give life* to tranſgreſſors. I begged of him to intercede for me; but he told me my requeſt was vain, and bid me put no truſt in him; for Truth hath ſaid, *there is one that accuſeth you, even Moſes, in whom you truſt.* He immediately caſt me into priſon, and before he left me he took a little book out of his pocket and read the following clauſe: "And when he "began to reckon, one was brought unto him "which owed him ten thouſand talents; but for "as much as he had not to pay, his Lord com- "manded him to be ſold, and his wife, and chil- "dren, and all that he had, and payment to be

(*a*) Levit. xix. 19. (*b*) Deut. xxii. 11.

"made."

"made (*a*)." He ordered the *priſon to be kept with all ſafety*, and departed, leaving me in the moſt forlorn condition, and in the moſt diſmal place that ever poor mortal was found in; and there I continued for five months. I had one night a dream during my confinement, of a man's coming to ſee me, whoſe name was Good Hope, a neighbour of mine—but one that I had ever deteſted as a ſingular man, who ſhunned all company, found fault of every body, and was ſocial with none. And indeed my dream came to paſs—for the very next day he called upon me; I was not very glad to ſee him, for I never had entertained a good opinion of him, but contrariwiſe. However he aſked me how I came there, and I honeſtly told him; he ſeemed to ſmile, as if he was glad to find me there—which did not at all ſurpriſe me, as he was ever deemed a man of a very uncharitable ſpirit. I told him for my part I found nothing to ſmile at, nor was his ſmile at all ſeaſonable to my preſent feelings. He told me he did not ſmile at my preſent miſery, but in the expectation of my future deliverance. I replied, I have heard enough of the law to know that there can be no deliverance for me—my debt is ſuch, as all that I have in the world will never pay. He told me he had been in the ſame priſon, and his debts had been as great as mine, and he was cleared by an *act of grace*; he told me the whole of his own impriſonment and deliverance; and explained the

(*a*) Matt. xviii. 24, 25.

laws to me, and the *office of Moſes*, in a moſt wonderful manner; he told me what court to appeal to, and what throne to aim at in my appeal. He adviſed me what advocate to call on, what counſellor to truſt in, and the privileges granted to priſoners, in various ancient Acts, which he quoted. He told me of the Interceſſor who was allowed to intercede for impriſoned debtors; and of a *ſurety* that had cleared thouſands, and that had even cleared him.

Theſe were ſeaſonable inſtructions indeed, my very ſoul *diſſolved* at the thoughts of a *ſurety*, the very *name was like an ointment poured forth*. But I replied, I do not know where or how to come at this wonderful friend. He anſwered, believe what I have told you, and thy faith will find her way to him, and he will make his way to her; and added, don't you long for a deliverance? I ſaid, yes; and ſhould you not be glad to ſee it brought about? I replied, glad indeed. Then ſaid he, believe, and thou ſhalt find *thy faith to be the ſubſtance of things hoped for, and the evidence of things not ſeen* (*a*). He then mentioned ſeveral characters that had been in my caſe, and that had been happily cleared in the ſame manner that he was. He mentioned one man in particular, a native of the *land of Uz* (*b*), one ſuppoſed to be of the poſterity of *Abraham* by *his wife Keturah* (*c*), he told me of this man's troubles,

(*a*) Heb. xi. 1. (*b*) Job i. 1.
(*c*) Gen. xxv. 1.

and

and of his desire *to come even to the seat of his creditor* (*d*), *where he knew he might dispute with him, and so be delivered for ever from his judge* (*e*); he told me that he fixed his eye upon a DAY'S MAN, *that could lay his hand both upon him and his creditor* (*f*). He eyed him as *his redeemer* (*g*), and knew that if he went to the bar, with his eye fixt upon him, that his creditor *would not plead against him with his great power, no* (so far from it), *that he would put strength into him* (*h*).

Thus he desired to come to trial, *for he knew that he should be justified* (*i*). And his request was granted, when he intreated his creditor *to put him in a surety with him* (*k*), which he really did, and *his captivity was turned* (*l*), *his creditor was gracious unto him, and he was delivered from going down to the pit, for he found a ransom for him* (*m*). He again enforced credence on me, to all that he had said, and told me to add earnest petitions to my faith, and by the instrumentality of those two things, I should be cleared for ever, and enlarged too, and then he left me.

Never was I so surprised, to find such *knowledge* and *skill* in a man, that I had ever detested and deemed a mere fool; however I found him wiser than all

(*d*) Job xxiii. 3. (*e*) Job xxiii. 7.
(*f*) Job ix. 33. (*g*) Job xix. 25.
(*h*) Job xxiii. 6. (*i*) Job xiii. 18.
(*k*) Job xvii. 3. (*l*) Job. xlii. 10.
(*m*) Job xxxiii. 24.

the men that I had ever diſcourſed with in the world. And I verily believed all that he ſaid, and petitioned fervently, according to his advice, which much aſſuaged my grief, and compoſed my troubled mind; and in the evening I dropped into a gentle ſleep, and thought I ſaw a perſon ſtanding before me, and ſaying, *this ſhall be written for the generation to come: and the people which ſhall be created, ſhall praiſe the Lord, for he hath looked down from the height of his ſanctuary; from Heaven did the Lord behold the earth, to hear the groaning of the priſoner, to looſe thoſe that are appointed unto death* (*a*). I awoke, but to my great aſtoniſhment I found myſelf at home in my own houſe, delivered from all fear, and felt myſelf one of the happieſt beings in all the world. I had loſt my linſey woolſey garment, and was clad from *head to foot in a long robe* (*b*). Finding myſelf ſo inexpreſſibly happy, I petitioned my Lord to take me, and all that I had, and all that I was, as his own for ever; and deſired to be employed in his ſervice,—yea, even if it was in the meaneſt capacity, that I might teſtify my love and gratitude to ſo benign a friend; *a friend that ſticketh cloſer than a brother* (*c*).

In anſwer to my petition he ſaid, *if ye love me feed my ſheep* (*d*). I went to my kind neighbour, whom I had formerly deſpiſed on account of his ſingula-

(*a*) Pſalm cii. 18, 19. 12.
(*b*) Iſaiah lxi. 10.
(*c*) Prov. xviii. 24.
(*d*) John xxi. 16.

rity,

rity, but one that I highly eſteemed now, on the account of his wiſdom and ſanctity, and told him of my petition, and of the anſwer to it, and begged him to unfold it to me, which he did.

He told me that my Lord and Maſter was heir of all things, that the *world was his, and the fulneſs thereof, all the beaſts of the field*, he told me *were his, and ſo were the cattle upon a thouſand hills.* But the ſheep, he told me, he had a particular regard for, as his own purchaſe; and told me moreover, the *name* SHEEP was a figurative name, given to *elected men*, as it is written, *and ye my flock, the flock of my paſture are men, and I am your God, ſaith the Lord God* (*a*). Feeding of them he ſaid, was telling them publickly what God had done for me; he has raiſed you (ſaid he) up to be a ſhepherd in this place, and there wants one bad enough,—for the place is *over-run with weavers* (*b*). See that thou *be not diſobedient to the heavenly viſion, ſeek the ſheep!—take the over-ſight thereof, not for filthy lucre, but of a ready mind, and when the chief ſhepherd ſhall appear, ye ſhall receive a Crown that fadeth not away.*

I thanked and bleſſed my kind interpreter, and went boldly to the work immediately; ſome approved of the food and longed after it;—others in a periſhing condition followed me cloſe, but the *dogs barked* (*c*), the *ſerpents hiſſed* (*d*), the goats diſ-

(*a*) Ez. xxxiv. 31.
(*b*) Iſaiah xix. 9.
(*c*) Pſalm xxii. 16.
(*d*) Matt. xxiii. 33.

dained

dained it, the *bulls compaſſed me round about* (*d*), the *foxes ſnarled* (*e*), the *wolves howled* (*f*), the *bears growled* (*g*), *the leopards grinned* (*h*), *the ſwines turned up their ſnouts* (*i*), *the aſſes lifted up their heels* (*k*), *the lions roared* (*l*), *and the bears withſtood me* (*m*), but the ſheep ſeemed to know the voice of the *chief ſhepherd*, by the inſtrumentality of the *inferior one*; *my ſheep hear my voice* (ſaith the Saviour), *and they follow me, and I give unto them eternal life, and they ſhall never periſh, neither ſhall any pluck them out of my hands.*

I told my moſt bleſſed maſter of the oppoſition that I met with; *he told me, to paſs through all the flock, and to remove from thence all the ſpeckled and ſpotted cattle, and all the brown cattle among the ſheep, and the ſpotted and ſpangled among the goats, and of ſuch, ſaid he, ſhall be thine hire* (*n*). Remove (ſaid he) *all the ſpotted and ſpangled*, for they have corrupted themſelves, "their ſpot is not the ſpot of the "children, they are a crooked and perverſe gene-"ration (*o*), therefore remove them all from my "flock, ſo ſhall thy righteouſneſs (in my ſervice) "anſwer for thee in time to come; when it ſhall "come for thine hire before my face, ſurely they "ſhall be thy joy, and the crown of thy rejoicing,

(*d*) Pſalm xxii. 12.
(*e*) Ezek. xiii. 4.
(*f*) Matt. xvii. 15.
(*g*) Prov. xxviii. 15.
(*h*) Jer. xiii. 23.
(*i*) Prov. xi. 22.
(*k*) Jer. ii. 24.
(*l*) 1 Pet. v, 8.
(*m*) 1 Sam. xvii. 34.
(*n*) Gen. xxx. 32.
(*o*) Deut. xxxii. 5.

"in

"in the *great day* of accounts (*a*)," for I have ſaid that ſuch ſhepherds *ſhall ſhine as the ſtars for ever and ever* (*b*). I immediately ſet about this work, and endeavoured to give as good a deſcription of the various ſorts of cattle as I could, and attempted to deſcribe the real ſheep, their ſpots, and the colours of them, and of the chief ſhepherd's care over, and love to them, which the ſheep ſeemed to feed on, but it greatly provoked the beaſts of the foreſt; and they beſet me round about as uſual, but I withſtood them, and was greatly encouraged by this text, *and if after the manner of men I have fought with the beaſts at Epheſus* (*c*), and with this alſo, *but the Lord delivered me out of the mouth of the lion, and out of the paw of the bear* (*d*).

I had the following night a dream, that the ſheep had conceived by a *ſpangled ram* (*e*), and that my *flocks* would *greatly increaſe*. I went therefore to my old interpreter to know the meaning thereof; and he told me, that it was to ſhew me the certain increaſe of the flocks; that as the elect of God were called *ſheep*, ſo the everlaſting father was pre-figured under the old law *by a ram*.—As the real ſire of the flock, bearing that *figurative name*, which is ſuitable to the *figurative name ſheep*. And he added, that I ſhould doubtleſs ſee, in a few days, a great increaſe of the flock, for that the viſion ſeemed particularly

(*a*) Philip. iv. 1.
(*b*) Dan. xii. 3.
(*c*) 1 Cor. xv. 32.
(*d*) 1 Sam. xvii. 17.
(*e*) Gen. xxxi. 10, 11, 12.

to

to hold forth; for where God gives a viſion of *conception*, it generally is followed by *pregnancy* and *production*.

And indeed ſo I found it, for ſoon afterwards many appeared *great with young*, and ſome had *brought forth* unknown to me, which I was ſurpriſed at, and at this time I found it an hard matter to get food for them, and yet it was a time when food was moſt wanting. I therefore went home, and beſeeched my *chief ſhepherd* not to let them *periſh with hunger*.

And that night I dreamed that I ſaw my Lord *with a long cloak on* (*a*), and *girded about the paps with a golden girdle* (*b*); and his boſom was wide open, where there ſeemed to be a deal of room (*c*); and his right hand was hung down, as if it was intended to help any that ſhould ſtand in need of help; when I awoke I knew not what it meant, but in anſwer to an humble petition, I had the whole of it applied to me, *he ſhall feed his flocks like a ſhepherd, he ſhall gather the lambs with his arms, and carry them in his boſom, and ſhall gently lead thoſe that are with young* (*d*).

I went to the flock and explained as well as I could the whole of this viſion, and ſurely the ſheep fed on it, for they flocked round about me, as if they would really *butt* me with their *horns*, if I did not feed them.

(*a*) Iſaiah lix. 17. (*b*) Rev. i. 13.
(*c*) Iſaiah xl. 11. (*d*) Ibid.

I per-

I perceived alſo, that many of the dams were pregnant, and that there were ſeveral that had brought forth, that were rather weakly, which I endeavoured to ſtrengthen, by putting them into the tendereſt paſtures; but alas! as there began to be a number of lambs, I had more work on my hands than ever. For the *wolves* and *dogs* were perpetually after them.

But in my trouble I went to my kind interpreter, and informed him of the difficulties that I had met with. He told me, that God had *crowned me with knowledge* (*a*), and had committed to my truſt *the true riches* (*b*), which I muſt carefully communicate, and that with all poſſible expedition; and he confirmed it by a certain clauſe.— *Be thou diligent to know the ſtate of thy flocks, and look well to thy herds, for riches are not for ever: and doth the crown endure to every generation* (*c*)? He added, moreover be not diſmayed, fodder ſhall ſurely be given; *the hay appeareth, and the tender graſs ſheweth itſelf, and herbs of the mountains are gathered* (*d*).

This gave me great encouragement, and fired my zeal in the work, and I believed what my interpreter had ſaid, *for his word had never fallen to the ground.*

With reſpect to myſelf, I watched over my flock narrowly, and oppoſed every evil beaſt that came

(*a*) Prov. xiv. 18. (*b*) Luke xvi. 11.
(*c*) Prov. xxvii. 23, 24. (*d*) Prov. xxvii. 25, 26.

among them, as much as poſſible. But it one day came into my mind the ſtrange *phenomena of women's longing* when they are pregnant; and I had an opinion of trying the experiment, therefore *took rods of green poplar, and of hazel, and cheſnut-tree* (*a*), and placed them before the dams; and when I had done, I went and told my interpreter of it, and aſked his opinion about it, as we are commanded *to be as wiſe as ſerpents, and as harmleſs as doves.* I told him, I thought there could be no harm in it, as others that feared God had done the ſame, under an anxiety of increaſe.

My kind interpreter ſmiled at the ſimplicity of the thing, and ſaid that God had often approved of the moſt *ſimple means to accompliſh the greateſt deſigns*; and aſked what wood I had made choice of *for the rods*, and *what number I had ſet.* I told him the number was *three*, and that the wood was *green poplar, hazel*, and *cheſnut*; he ſmiled, and ſaid the three rods would appear ſoon enough. The church, he ſaid, was compared to *a garden of nuts*, and I might expect a rod from that *hazel*; the *poplar*, he ſaid, is the ſhade of *idolatry*, as God complains *they ſacrifice upon the tops of the mountains, and burn incenſe upon the hills, under oaks and poplars* (*b*), and no doubt, ſaid my friend, but you will find rods from them; the *cheſnut*, is an *emblem* of a *vile perſecutor*; as it is written, " the ceders in the garden of God

(*a*) Gen. xxx. 37. (*b*) Hoſea iv. 13.

" could

" could not hide him, the fir-trees are not like his
" boughs, and the chesnut-trees were not like his
" branches, nor any tree in the garden of God was
" like him in beauty, so all the trees of Eden,
" that were in the garden of God, envied him (*a*)."
This is Pharoa, king of Egypt, that noted *persecutor*, and you may depend upon it that you will find a *rod* from the *true church*, from idolators, and from persecutors also; but remember, *the rods are in God's hand*, and every sheep under thy care shall surely feel these rods, more or less; yea, not one shall ever enter into the true fold without the rod, for truth hath said, *and I will cause you to pass under the rod, and I will bring you into the bond of the covenant* (*b*).

But I must tell you, that you have not exactly copied after good old Jacob, though you have tried to imitate him; for it is said, " that he pealed white
" streaks in the rods, and made the white appear
" which was in the rods; and he set the rods which
" he had pealed before the flocks, in the gutters in
" the watering troughs, when the flocks came to
" drink, that they should conceive when they came
" to drink (*c*)."

Remember it is your business to draw water to refresh, as well as to *feed the flock.—Ye shall draw water with joy, out of the wells of salvation* (*d*). And

(*a*) Ezek. xxxi. 8, 9.
(*b*) Ezek. xx. 37.
(*c*) Gen. xxx. 37, 38.
(*d*) Isaiah xii. 3.

you have a moſt comfortable promiſe belonging to this part of your work: *The liberal ſoul ſhall be made fat, and he that watereth ſhall be watered alſo himſelf* (*a*).

Now I adviſe you, when you are watering the flock, to ſet the rods always before them, that they may expect them, and not be diſmayed when they come; for God has promiſed that he *will viſit their tranſgreſſions with the rod, and their iniquities with ſtripes* (*b*). There is a needs be for this—*for the rod and reproof give wiſdom, but a child left to himſelf bringeth his mother to ſhame* (*c*). Indeed it is one grand mark of their election; for if they are without *chaſtiſement, of which all are partakers*, then are they *baſtard*, and not *ſons* (*d*).

I thanked my kind inſtructor for his inſtructions, and was convinced as uſual of the truth of them by the viſible effects that followed; for ſheep are not only expoſed to every beaſt of prey, but they have a natural appetite to ſtray from the good ſhepherd—from the green paſtures—and from the beſt of folds. I therefore ſet the rods before them, and I found that it had the deſired effect, for ſeveral brought forth *ring-ſtreaked, ſpotted*, and *ſpangled*, and theſe indeed were my hire; others would not look or ſet their faces toward the rods; others ſeemed to bring forth all white—others all brown—and others all black; ſo that there appeared but very few of the ſpotted ſort among them, which alone

(*a*) Prov. xi. 25. (*b*) Pſalm lxxxix. 32.
(*c*) Prov. xxix. 15. (*d*) Heb. xii. 8.

were

were to be for my hire. That night I went home very heavy and dejected from my labour, and much ſurpriſed at ſome of the ſheep ſeeming ſo backward to turn their faces to the rods. In my trouble I went to bed, but could get but little reſt for the firſt part of the night; but toward the morning I had a comfortable bleſſing of *beloved ſleep*; and in my ſleep I had a viſion, which was, as I thought, that I had pitched my fold as uſual, and had watered the flocks, and placed my *rods* in the gutters according to cuſtom; and having opened the gate of the fold, I turned back and ſaw ſeveral *lions*, *bears*, *wolves*, and *leopards*, ſtanding at a diſtance, as if they intended to ſtop the entrance of the flock, or to leap into the fold after I had left them. I was greatly ſurpriſed at this—and not a little terrified at the ſight of ſo voracious an army. However I turned my face around, as I thought, and attempted to drive the ſheep into the fold; but when I came to obſerve the fold, and the narrow way of entrance into it, I thought I ſaw a man in a white linen robe down to his feet, ſtanding at the gate of the fold, with a white rod in his hand, about ten feet in length,—and the utmoſt end of it appeared *red*, as if it had been dipped in vermilion, or in *blood*.

I did not appear ſurpriſed at this, though it was ſtrange to me, as the apparition had nothing ſevere or terrible in his aſpect. I therefore attempted to drive in the flock, but in vain, for the *brown coloured*

went back; the *white* turned to the right hand, and the *black* they took to the left, and in vain did I try to get them into the fold. In taking more particular notice, I perceived that there was but one in ten that went into the fold;—three turned back, three took to the right hand, and three to the left, but one out of every ten went in by the gate. And I ſaw that all thoſe that were of one colour went by the fold; but thoſe that were ring-ſtreaked, ſpotted, or ſpangled, they went in. And I ſaw that every one that went in received a ſtroke acroſs the forehead with the rod that was in the angel's hand; and it left a red mark on the face of every ſpotted or ſpangled ſheep. And I heard a voice from the angel ſaying, *and I will cauſe you to paſs under the rod, and will bring you into the bond of the covenant* (*a*).

This ſeemed much to ſurpriſe me, why the gentle ones that went in ſo willingly, ſhould be ſtruck with the rod, while the froward that either went back, or turned to the right hand or to the left, eſcaped the ſtroke altogether.

While I ſtood wondering at this, I ſaw the angel turn about and look at the beaſts of prey, and pointing them with his finger, to the *white*, *black*, and *brown* cattle, that went not into the fold, he ſaid, *go ye after them, through the city, and ſmite; let not your eye ſpare, neither have ye pity. Slay utterly old and young, but come not near any upon whom is the mark* (*b*).

(*a*) Ezek. xx. 37. (*b*) Ezek. ix. 5, 6.

I ſoon

I ſoon perceived, that it fared worſe with thoſe that eſcaped the angel's rod, than it did with thoſe that fell under it; for though the ſpotted ones were beaten, yet they were ſafe; and thoſe that had no ſtroke from the rod, were expoſed to the wild beaſts of the field, without any mark or appearance of ſafety.

This led me to ſee that the ſafety of the ſheep lay in the mark, and that the mark of ſafety attended the rod. This viſion gave me a very different view of things, for I had often thought that the *white* and *brown* coloured were good cattle, equal to the *ſpotted*, if not ſuperior.

Upon this I awoke, but could not make out the viſion, therefore I went to my old friend, and related the whole circumſtance to him. He aſked me if I did not think that all who came to be fed and watered by me, were ſheep of the maſter's fold. I told him, no, I did not think that all were ſheep, yet I had a good hope that the greateſt part of them were. He ſmiled, and ſaid, that my maſter would unfold the viſion himſelf in time, *at the end*, ſaid he, *it ſhall ſpeak and not lye, and though it tarry, wait for it, becauſe it will ſurely come, it will not tarry* (*a*).

He ſeemed rather backward to unfold it to me, but as I preſſed him hard, he condeſcended to tell me his thoughts on the matter. He told me, the brown cattle that went back, were thoſe that had

(*a*) Hab. ii. 3.

followed the Lord's flock for the ſake of applauſe, out of curioſity, or for the ſake of enriching themſelves, as Jehu, Simon Magus, and Judas had done.

The white cattle that went on the right ſide of the fold, were thoſe that had been viſibly reformed by the goſpel, but their having legalized the ſame, they ſunk on their old fleſhly bottom, got ſettled upon their lees,—truſted in an outward reformation, and thought themſelves rich, and that they had need of nothing, while they were *poor and wretched, miſerable, blind, and naked.*

They appeared white in thy eyes, ſaid he, and ſo they did in their own, and in the eyes of others too, as ſuch have always done. Hence it is that they are called *a nation pure in their own eyes, though they were never waſhed from their filthineſs* (*b*). Nay, ſome have been ſo blinded with pride, and ſo ignorant of the purity of God, and of the fall of man, that they have declared themſelves perfect in the fleſh, as Ephraim did when he ſaid, *they ſhall find no iniquity in me that were ſin* (*c*). The Lord declares, that he will plead with ſuch, becauſe they ſay they have not ſinned (*d*).

This ſeems to contradict the teſtimony of all the holy penmen, who affirm, that if we ſay we have no ſin, we deceive ourſelves and the truth is not in us; and adds, that if we ſay we have not ſinned,

(*b*) Prov. xxx. 12. (*c*) Hoſea xii. 8.
(*d*) Jer. ii. 35.

we make God a liar, becauſe he has declared that we have all ſinned,—and even good men in many things offend, yea, all of them (*a*). Solomon ſays, there is not a juſt man upon earth that doeth good and ſinneth not. There are many ſouls that can ſay, I am cleanſed from the guilt of ſin, from the love of ſin, and from the deſtroying power of ſin.—But none can ſay, I am clean from the in-being of ſin. Men that pretend to this, have anſwered Solomon's queſtion—who can ſay I have made my heart clean, I am pure from my ſin (*b*).

The black cattle that went on the left hand of the fold, are thoſe that have ſome legal convictions ſtirred up within them, which do not terminate in a ſound converſion; theſe generally turn out more vile than they were before, being given up to a reprobate mind, and an impenitent heart. Such are ſaid to commit all uncleanneſs with greedineſs, which, as the Lord ſays, makes their latter end worſe than their beginning; this is a great grief to every feeling ſhepherd.

I told my friend, that many of the ſpotted, ſpangled, and ring-ſtreaked, which I had but a mean opinion of, on the account of their weakneſs, and of the much dark colour about them, went into the fold, and received but a very gentle ſtroke from the angel's rod, which I was greatly aſtoniſhed at.

(*a*) James iii. 2. (*b*) Prov. xx. 9.

He told me that my maſter was a ſovereign, and had an undoubted right to do as he would with his own, ſeeing that all the beaſts of the field are his, and ſo are the cattle upon a thouſand hills. The cattle (ſaid he) that appeared ſo white in your eyes, he calls whited *ſepulchres*, while the ſpotted are happy partakers of his grace and ſpirit. The *white ſpots* betoken grace, the *black ones* ſhew the remains of indwelling ſin; hence the Lord's people are ſaid to be black and comely (*a*).

And this ſhews the amazing condeſcenſion of the great ſhepherd, who will cauſe his own grace and ſpirit to inhabit a ſheep of his fold, while the corruptions of fallen nature ſtill remain in them;—to imbitter vanity to them, to keep them longing after perfect purity, and to convince them of the great ſalvation they are ſaved with.

Hence it is that you read of an *old man*, and a *new one*; of the fleſh and the ſpirit, luſting againſt each other; of the law in the mind, and that of the members (*b*), and of the *Shulamite's being as it were a company of two armies* (*c*).

The ſheep receiving a ſtroke upon the face with a rod as they went into the fold, was intended to repreſent to you the ſevere chaſtiſements of God upon poor guilty ſinners, that he takes into covenant with him; as it is written, whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he re-

(*a*) Cant. i. 5. (*b*) Rom. vii. 23.
(*c*) Song vi. 13.

ceiveth.

ceiveth (*a*). This was clearly exhibited to you by the poor ſheep receiving a ſtroke juſt as it entered the fold.

The rod pre-figured all ſorts of afflictions, which the ſheep of Chriſt are appointed to; thou haſt ordained them for correction. However, all that paſs under the rod are the Lord's. "And concerning the tithe of the herd, or of the flock, even of whatſoever paſſeth under the rod, the tenth ſhall be holy unto the Lord. He ſhall not ſearch whether it be good or bad, neither ſhall he change it (*b*)." Ezekiel's comment on theſe words runs thus,—"and I will cauſe you to paſs under the rod, and I will bring you into the bond of the covenant; and I will purge out from among you the rebels and them that tranſgreſs againſt me (*c*)."

The *red mark* that was left on the forehead of the ſheep, was intended to diſcover the atonement of Chriſt in its application. And the command given, not to come nigh any man on whom was the mark, was a moſt glorious diſcovery of the ſafety, and ſure protection, of all thoſe who take ſhelter beneath the atoning blood of the Saviour. This was pre-figured by Moſes, when he put the blood of the lamb on the door poſts of all the Iſraelites habitations in the land of Goſhen. "By faith he kept the paſſover and the ſprinkling of blood, leſt he that deſtroyed the firſt born ſhould touch them (*d*)."

(*a*) Heb. xii. vi. (*b*) Leviticus xxvii. 32, 33.
(*c*) Ezek. xx. 37, 38. (*d*) Heb. xi. 28.

The forehead of the ſheep pre-figured the mind and conſcience of a ſinner, on which grace is impreſſed, and to which pardon and peace is applied. This is called a *mark in the forehead* (*a*); and when God's laws are written on the heart and conſcience of a ſinner, agreeable to the promiſe (*b*), and the heart circumciſed to love God (*c*), it is called *writing the name of God on the forehead* (*d*). I believe the name written to be LOVE; and this love being ſhed abroad in the ſoul, makes the ſaint bold for God; yea, ſuch an one can face death with courage—for love caſteth out fear, and is *ſtrong as death* (*e*). Hence it is ſaid, *and they loved not their lives unto the death* (*f*). But I aſked my kind friend the reaſon of ſo few going into the fold; he anſwered, there were as many as could be expected;—for the Lord hath ſaid that he *would take them one of a city, and two of a family* (or tribe), *and bring them to Zion* (*g*). But I had got one out of ten, which ſhewed a larger number being brought into the fold in goſpel times. There going ſo many from the fold, and but the tenth going in, is agreeable to the word of the Lord: "And there be a great "forſaking in the midſt of the land: But yet in "it ſhall be a tenth, and it ſhall return, and it "ſhall be eaten: As a teil tree, and as an oak,

(*a*) Ezek. ix. 4. (*b*) Jer. xxxi. 33.
(*c*) Deut. xxx. 6. (*d*) Rev. xiv. 1.
(*e*) Song viii. 6. (*f*) Rev. xii. 11.
(*g*) Jer. iii. 14.

"whoſe

" whoſe ſubſtance is in them when they caſt their " leaves, ſo the holy ſeed ſhall be the ſubſtance " thereof (*a*)."

He told me moreover to expect trouble in the work—for many would ſtray from me; but to be ſure to take care of the ſpotted and ſpeckled cattle, for they, and they only, would be for mine hire. I bleſſed my kind inſtructor, and found that none of his words fell to the ground. I had brighter notions of the fold than ever I had entertained before; and ſaw a great difference between an external union, and the bonds of an everlaſting covenant; and I began alſo to have a better opinion of many weak and untoward ſheep than I had before; for I ſaw ſome went back that I had been very fond of, and others went in that I had lightly eſteemed. In ſhort, my flock was ſo diminiſhed that there appeared but the tythes indeed.—Nevertheleſs I was encouraged to hope for an increaſe;—and this falling away gave me a greater inſight into my buſineſs, and made me look more to their *ſpots*, and the *mark* on the forehead, than to their number. While I was grieving about the ſmallneſs of the flock, there came a voice unto me, ſaying, *feed the flock of God over which the Holy Ghoſt hath made you overſeer; taking the overſight thereof—not by conſtraint, but willingly—not for filthy lucre, but of a ready mind.* This voice ſtirred me up to diligence and watchfulneſs, though I thought it ſomewhat ſtrange—

(*a*) Iſaiah vi. 12, 13.

becauſe

becauſe I thought I had been as aſſiduous as poſſible in the work—I therefore was inclined to think it rather a caution againſt future danger or neglect; and indeed ſo it proved, as ſhall ſhortly be related. For the preſent I gave all poſſible attention, and trained the flock up ſo exactly to my hand, that they knew my voice. I likewiſe made a whiſtle of a reed, which they ſoon underſtood and obeyed; and if I ſaw any of them nigh to another *incloſure* (*a*), or attempting to *creep through an hedge* (*b*), if I did but blow the *whiſtle* they took the alarm, though at the greateſt diſtance, and immediately turned from it. This command over the flock, and their tractableneſs, rather lifted me up in my office; however it was ſoon balanced by miſſing ſeveral of my ſheep, which I went far and near in ſearch of, but all in vain. This led me to obſerve the laſt voice as a caution againſt this time of trouble, which was a time of ſore trouble to me; nor could I find them, nor hear the leaſt tidings of them. But in about the ſpace of ten weeks one of them came limping home—and every now and then it took to running round—holding up its head in the air. This ſeemed a ſtrange phænomenon to me,—but I recollected that ſheep are ſubject to this diſorder, eſpecially in the wild of Kent; it is a diſorder that generally gets among them in *wheat times*, and they call it *the pauther*; a ſheep that is ſeized with it is called by them *a pautheriſh ſheep*; it conſiſts of a

(*a*) Ruth ii. 22. (*b*) Eccleſ. x. 8.

bladder

bladder of water in the brain, and I ſuppoſe it is ſimilar to ſome children's diſorder, who are ſaid to have *watery heads*. Whoever had been the cauſe of its ſtraying away, took care to leave it out in the wheat; they had not done as we are commanded to do, namely, to take them into an *hiding place from the ſtorm, and a covert from the tempeſt* (*a*). If it had been kept under the immutable protection of the Great Shepherd, it would not have been expoſed to the ſtorms of Sinai.

In a few days after another of the ſtrayed ſheep came home, with what is called by ſome ſhepherds the *foot rot*; this poor thing had ſcarcely any legs to go upon—there was no manner of judgment in its goings. And another came home with its ears ſadly torne; *the mouth of the lion had left theſe two poor things nothing but two legs and a piece of an ear* (*b*); however I was not ſorry for that—for I thought it would teach them to *beware of lions and dogs* (*c*). Another came home with its *wool* all tattered and torn, as if it had been caught in the buſhes (*d*); and another came that had been taught to run at people,—and indeed it run at me, and butted me with his horns, and ſtamped his foot by way of challenge, as if his *horns were made of iron and his hoofs braſs* (*e*), only againſt the ſhepherd, inſtead of an enemy. As theſe daily came home, ſo others were

(*a*) Iſaiah xxxii. 2.
(*b*) Amos iii. 12.
(*c*) Phil. iii. 2.
(*d*) Gen. xxi. 13.
(*e*) Mic. iv. 13.

miſſing;

miſſing; and theſe *lame* and *pautheriſh* ones diſturbed others—that ſome were ſtraying abroad, and others diſturbed at home, till I found the buſineſs of a ſhepherd to be a very diſtreſſing, as well as a very important work. Some, when they heard my voice, or the ſound of the whiſtle, would immediately run at me, and butt me, until I grew weary of the holy calling. But, in the midſt of my trouble, I heard a voice ſaying unto me, *Thus ſaith the Lord God: Behold I am againſt the ſhepherds; and I will require my flock at their hand, and cauſe them to ceaſe feeding the flock; neither ſhall the ſhepherds feed themſelves any more—for I will deliver my flock from their mouth, that they may not be meat for them* (*a*). And he added, *And I will give you Paſtors according to mine heart, which ſhall feed you with knowledge and underſtanding* (*b*). This voice did not ſeem to come with a reproof to me, but to ſome other, whom the Lord had not ſent; and was, as I conceived, to ſtir me up to find out the cauſe of this confuſion among the ſheep, through theſe that had ſtrayed; and yet I thought there were *three days journey between me and any other ſhepherd.* However I was led in ſearch after theſe falſe ſhepherds—for ſo I underſtood the viſion to ſignify; and while I was wandering about, I heard a voice, ſaying, *Son of man, prophecy againſt the ſhepherds of Iſrael* (*c*). This fully convinced me that I had rightly underſtood the

(*a*) Ezek. xxxiv. 10. (*b*) Jer. iii. 15.
(*c*) Ezek. xxxiv. 2.

viſion;—and ſhortly it appeared true; for I came to a man that was *leading a flock to the back ſide of the deſart, and went to the mountain, even to Horeb* (*a*). I ſtood awhile in ambuſh, to obſerve his flock, and the ſhepherd alſo, and I perceived that ſome of my ſtrayed ones were among them; and no wonder—for he had endeavoured to mimic my voice, and to counterfeit the *ſhrill ſound of my whiſtle*. He was teaching others to *butt with their horns*, and marking others for his own, and diſfiguring ſome that nobody might know them. I got as nigh to him as poſſible, that I might take notice of his viſage; he ſoon looked up and ſaw me, and I began to prophecy againſt him, but he immediately ſet off round the mount;—and ſome of my own *charge*, that he had taught to run at people, came with full force at me, and butted me with their horns, and then run after him as ſoon as he had blown the whiſtle.

This is what I have to ſay againſt the priſoner at the bar, my Lord. He enticed my ſheep away from my care; ſome he crippled, and ſent them home with the *foot rot*;—others he fleeced;—others became *pautheriſh*;—others he taught to butt,—and ſome he ſtole and kept. This is true, my Lord; and the priſoner at the bar—Charity by name—is the man; and what I have ſaid is the truth,—the whole truth,—and nothing but the truth, my Lord.

(*a*) Exodus iii. 1.

Judge.

Judge. Then ſaid the judge,—ſheep-ſtealing is death, by the laws of the land; but to fleece, cripple, and ſcatter ſheep is cruel.—Indeed he acts in every ſenſe, contrary to the name and nature of Charity, *for a righteous man regardeth the life of his beaſt, but the tender mercies of the wicked are cruel* (*a*).

Charity. My Lord, be ſo good as to hear me;—" my accuſer was feeding the ſheep in the vallies, where the paſtures was too rank and ſtrong for them, therefore I enticed them to the mountains, where the paſture is ſhorter and ſweeter, which every ſhepherd will allow, is beſt for ſheep."

Judge. Let me hear no more of your equivocations, ſirrah! we know that there is no green paſture at all on the mount of Horeb;—it is a part of the deſart, waſte and wild, what it affords is intended for wild aſſes;—as it is written, " who hath ſent out the wild aſs free? or who hath looſed the bands of the wild aſs? whoſe houſe I have made the wilderneſs, and the barren lands his dwellings; the range of the mountains is his paſture (*b*)." God ſays, the ſheep ſhall feed in large paſtures (*c*), *that they may be fat and flouriſhing*, but you drive them into the barren deſart, until they are nothing but what is called by the vulgar *heath croppers*.

Cryer, tell Mr. Predeſtination to ſtand forth, and give his evidence againſt the priſoner at the bar.

(*a*) Prov. xii. 10. (*b*) Job xxxix. 5, 6. 8.
(*c*) Iſaiah xxx. 23.

Mr.

Mr. Predeſtination, the King's witneſs, do you know the priſoner at the bar?

Pre. Yes, my Lord.

Judge. You have heard his indictment; what ſay you, is he guilty of the things charged againſt him, or not?

Pre. I ſhall give your Lordſhip my knowledge of him, and how I became acquainted with him firſt, and afterwards my evidence, and hope your Lordſhip will hear me patiently.——Be it known therefore to your Lordſhip, that my anceſtors were people belonging to the ſeas, and had been for many years. They were natives of *Paradiſe*, a land not far from *Meſopotamia*; the firſt trading voyage they made, was from the Cape of *Good-hope* to the city of *Deſtruction*, in the land of *Shinar*; but they met with a contrary wind, and were caſt away, not far from the *Fair-havens* (*a*). Many of the family on board were irrecoverably loſt (*b*); and I found the waters to *overflow me*, inſomuch, that *all hope of ever being ſaved was entirely taken away*. But a kind Providence put it ſuddenly into my mind to try to ſwim; I then ſpread forth my hands, and found I could ſwim, tho' I had never learnt (*c*); and ſoon I got my head above water, and drew near to the land, where I eſpied a very lofty *mountain*, or *hill*, it is called the *ancient mountain*; upon the top of it I thought I ſaw a rock

(*a*) Acts xxvii. 8. (*b*) 2 Cor. iv. 3.
(*c*) Iſaiah xxv. 11.

over-

overhang it; I looked at it, and perceived ther were private *ſtairs* to aſcend by (*a*). So I got one foot on the firſt, and ſtood awhile to look about me; and on the left hand I ſaw ſome hundreds of our family ſtanding, partly in the water, and partly out, in a moſt forlorn condition; they had no covering, but a kind of net (*b*), and an old *veil* on their faces (*c*): They appeared to ſtand in a ſort of chaos, part earth, and part water; and, above all the reſt, ſtood Univerſal Charity, the priſoner at the bar, with a fleece of ſheeps-wool upon his back; he ſaw me ſtand on the *crag of the rock* (*d*), and beckoned to me to come to him, which cauſed me to *halt between two opinions*; and, indeed, my mind was as badly toſſed as my body had been on the turbulent billows I had juſt eſcaped.

I ſtood for ſome time in jeopardy, not knowing which courſe to take—if I fell back, I ſhould ſink in the deep—if I turned to the left hand, I expected to ſtick in the mire—and if I went forward, I had this apparently inſurmountable hill to climb;—and, finding my foot that had hold of the ſtair wax weak, and that knee to ſtagger, I heard a voice, ſaying, *How long halt ye between two opinions?—if Baal be God, follow him, but if the Lord, follow him* (*e*). I looked up, to ſee if I could diſcover the perſon from whom the voice came; and, on the top of the moun-

(*a*) Song ii. 14.
(*b*) Iſaiah lix. 6.
(*c*) 2 Cor. iii. 14.
(*d*) Job xxxix. 28.
(*e*) 1 Kings xviii. 21.

tain,

tain; I ſaw a beautiful man, with a cord in his hand; and he let it down to me, ſaying, *I have drawn thee with the cords of love, as with the bands of a man* (*a*). I ſaw it but could not take hold of it; nor could I keep my eyes from looking at thoſe who ſtuck in the mire; and, amongſt all the reſt, I ſaw my wife and poor children: *I cried, up, up, get you out of that place; but I ſeemed as a mocker to them* (*b*): Then I pointed to the cord, but they could not ſee it.

My caſe appeared now quite deſperate; *my knees were weak through faſting, and on my eye-lids ſat the ſhadow of death* (*c*). Preſently I heard a voice, *ſaying, come up hither* (*d*); but I was *ſo feeble and ſore broken, that I could not ſpeak.* It came to me the ſecond time, ſaying, *on this mountain will I make for you a feaſt of fat things* (*e*). I looked on the right hand, and on the left, to ſee if I could mend my foot-hold, without aſcending the hill; but there came another voice to me, ſaying, *make thy calling and election ſure, for by doing this thou ſhalt never fall* (*f*). I ſtill looked about for ſome firm foundation to ſtand on, but could find none; at laſt there came another voice to me, ſaying, *his foundation is in his holy mountain* (*g*), and ſee that thou *refuſe not him that ſpeaketh* (*h*).

(*a*) Hoſ. xi. 4.
(*b*) Gen. xix. 14.
(*c*) Job xvi. 16.
(*d*) Rev. ii. 9.
(*e*) Iſaiah xxv. 6.
(*f*) 2 Peter i. 10.
(*g*) Pſalm lxxxvii. 1.
(*h*) Heb. xii. 25.

I took hold of the cord, and travelled up with much reluctance, and heavineſs of heart, often giving a look, with a longing eye, on my wife and family, and others who ſeemed to ſtick faſt in the miry clay—yea, I fretted, kicked againſt the mountain, rebelled againſt the founder of it, and bedewed with many tears every ſtep I took; but, neither rebellion againſt it, nor tears dropped on it, would in the leaſt ſoften it, or make any impreſſion on it; for the whole was a *mountain of ſolid braſs* (*a*), and the founder *is of one mind, and none can turn him* (*b*).

I had not got above three ſteps up the ſtairs, when a man caught hold of my ſkirt, and pulled me violently, as if he wanted to pull me down; it was this *Univerſal Charity*, and he held ſo faſt by my ſkirt, that I could not ſhake him off—weak and feeble as I was, I was forced to drag him up near the top of this loſty hill, which filled me with ſuch rebellion againſt the King, as I am aſhamed to mention. I often looked back, and at times wept, till my bowels yearned within me. Then I heard a dreadful voice ſounding in my ears, ſaying, *he that loveth Father, or Mother, or Wife, or Children, or his own life better than me, is not worthy of me; and he that puts his hand to the plough, and looks back, is not fit for the kin dom of* GOD.

O, what my ſoul felt here, there are but few know! Univerſal Charity hanging at my ſkirts, un-

(*a*) Zech. vi. 1. (*b*) Job xxiii. 13.

utterable

utterable rebellion heaving in my heart; the *terrors of the King ſtood in array againſt me*, for looking back; the nauſeouſneſs of my own wounds, which I got in the wreck; the weakneſs of my knees, and my hands ſo feeble, I could not hold the cord; all theſe things together quite bereft me of my ſenſes—and I believe Nebuchadnezzar, among the beaſts of the field, had more rationality and happineſs than I had.

When I came within three or four ſteps of the top, I fairly *fainted, for my ſtrength was ſmall* (*a*). But I heard a voice, ſaying unto me, *O my dove, that art in the cleft of the rock, in the ſecret place of the ſtairs, let me hear thy voice* (*b*).—I anſwered, *Lord ſave, or I periſh* (*c*); and immediately Univerſal Charity let go my ſkirts. Then I heard another voice, ſaying unto me, *Verily I ſay unto you, there is no man that hath left houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my ſake and the goſpel's, but he ſhall receive an hundred-fold now in this time, houſes, and brethren, and ſiſters, and mothers, and children, and lands, with perſecutions; and, in the world to come, eternal life* (*d*).

Theſe words much ſtrengthened me, ſo I reached the top with more eaſe than I began; and I looked about, to ſee what new relations I was to have, agreeable to the promiſe, but I ſaw none.—But, ſoon after, I thought I ſaw dimly the form of a hand

(*a*) Prov. xxiv. 10. (*b*) Song ii. 14.
(*c*) Luke viii. 24. (*d*) Mark x. 29, 30.

put forth with an odoriferous ointment; I ſmelled it, for my ſmelling was better than my ſight: Finding the ointment ſtick on my eyes, I rubbed it about, and heard a voice, ſaying, *Anoint thine eyes with eye-ſalve, that thou mayeſt ſee* (*a*); and ſoon I perceived a thick ſcale, or veil, drop from my *mental* ſight, and *I looked out of obſcurity, and out of darkneſs* (*b*).

Now I ſaw things clearly, and ſuch things as no mortal can relate, *for they are unſpeakable, and full of glory* (*c*). Then came this ſweet word to my heart, while I ſtood on the top of the mount, *and I will deſtroy in this mountain the face of the covering caſt over all people, and the vail that is ſpread over all nations* (*d*). And a command went forth from the King to array me in new apparel.—So a young man brought *forth the beſt robe*, a pair of *ſhoes*, and *a ring* (*e*): I looked up at him, and aſked him who he was; and he ſaid, *I am Joſeph your brother* (*f*); ſo I found he was one of my relations.

There went forth another command from the King, which was—*give beauty for aſhes, the oil of joy for mourning, and the garment of praiſe for the ſpirit of heavineſs* (*g*). This was brought by a woman; ſo ſhe put it on me, and ſmiled, and talked freely with me.—I aſked after her name, and ſhe ſaid, *I, Wiſdom, dwell with Prudence, and find out knowledge of*

(*a*) Rev. iii. 18.
(*b*) Iſaiah xxix. 18.
(*c*) 1 Peter i. 8.
(*d*) Iſaiah xxv. 7.
(*e*) Luke xv. 22.
(*f*) Gen. xlv. 4.
(*g*) Iſaiah lxi. 3.

witty inventions (*a*); I muſt be to thee *as the loving hind, and pleaſant roe* (*b*); *my breaſts* of conſolation *muſt ſatisfy thee at all times, and thou muſt always be raviſhed with my love*, and not *embrace the boſom of a ſtranger* (*c*): So I found ſhe was my new wife that was promiſed.

Preſently after, there came a young maiden, and brought a belt, as I called it, and put it round me; I aſked Wiſdom who ſhe was; ſhe told me her name was *Virtue*; *ſhe delivered girdles to the merchants* (*d*): And ſoon after ſhe came again with a bottle, or flaggon of wine, and ſaid, *give ſtrong drink to him that is ready to periſh, and wine to him that is of an heavy heart*; *let him drink, and forget his poverty, and remember his miſery no more* (*e*).

When I had taſted this wine, I was ſo intoxicated, that I forgot my old Father and Mother, Wife, Children, and all together.—Ah, ſaid I, *this wine goes down ſo ſweetly, it is enough to make the lips of thoſe who are aſleep to ſpeak* (*f*)! Then came this ſweet word to me, "and in this mountain ſhall the Lord "of Hoſts make unto all people a feaſt of fat "things, a feaſt of wines on the lees; of fat things "full of marrow; of wines on the lees well re-"fined (*g*)." So Wiſdom ſpread her table (*h*), and I ate and drank till I was *like a bottle that had*

(*a*) Prov. viii. 12.
(*b*) Prov. v. 19.
(*c*) Prov. v. 20.
(*d*) Prov. xxxi. 10. 24.
(*e*) Prov. xxxi. 6, 7.
(*f*) Song vii. 9.
(*g*) Iſaiah xxv. 6.
(*h*) Prov. ix. 2.

no vent (*a*); and Wiſdom entertained me with *knowledge of witty inventions*; but I ſhall never be able to relate it all. Being filled with wine, I got up, and a young woman came to me, and aſked me to walk abroad; ſo I went to the edge of the mountain with her, and ſhe pointed right acroſs, and ſhewed me another hill, rather higher than that on which I ſtood; and told me, that hill and this had but one foundation; and ſhe pointed down to it, and I ſaw it, and aſked what the foundation was; and ſhe told me, the baſe was the Sovereign power of the ETERNAL GOD—he reared thoſe mounts in electing and everlaſting love to poor ſinners; and his faithfulneſs and truth will keep them firm for ever.—Then ſaid I, *Lord, by thy favour thou haſt made my mountain to ſtand ſtrong, that I ſhall never be moved* (*b*).

She pointed again acroſs to the oppoſite mountain, and aſked me if I ſaw a blaze go up from the top of it; I anſwered yes.—She pointed to a city, eſtabliſhed thereon, which I ſaw, with *her walls, gates, and foundations*; and I had many ſweet views of her *light and glory*. I aſked her if thoſe were the two mountains called *Ebal* and *Gerizim*, that we read of (*c*); ſhe told me no:—This, on which we ſtand, is Eternal Election, or Abſolute Predeſtination; called by Moſes an *ancient mountain*, becauſe it was caſt up and eſtabliſhed from *everlaſting*;—and

(*a*) Job xxxii. 19.
(*b*) Pſalm xxx. 6, 7.
(*c*) Deut. xxvii. 12, 13.

that

that high hill, with its ſhining top, is Glorification, which he calls a *laſting hill*, becauſe it endures for ever. And the feaſt which thou haſt here been entertained with, he calls the *chief things of the ancient mountains*, and is an earneſt *of the precious things of the laſting hills* (*a*).

Alas! ſaid I, how can people fight ſo deſperately againſt this bleſſed hill?—Becauſe, ſaid ſhe, they never taſted the ſweet things of it; they may have gifts, and receive joy, but they are ſervants ſtill, and ſuch are ſaid to receive joy *by the way ſide*, not on the mount: He that is eſtabliſhed here, will praiſe the mount, but thoſe that want to *climb up another way*, find this mountain an impediment, therefore they fight againſt it, and ſo do the devils as well as they; and there are ſome miniſters of CHRIST, who have almoſt forgot the feaſt they once had on this mount;—natural affections, and the fear of man, *has brought a ſnare on many*; and they preach ſo as to obſcure the mount, and aim to pleaſe the carnal and great, which fills the houſe of God with chaff, and occaſions all the bloody perſecutions that come to *purge the floor* from that chaff which they have contracted together.—God uſes the *fan to purge away the chaff*; *their work is not perfect before God*, nor do they *declare his whole counſel*; ſuch ſhall *ſuffer loſs* in their miniſterial labours, and be *ſaved by fire themſelves* (*b*). Theſe men *begin in the Spirit*, but dwindle too much

(*a*) Deut. xxxiii. 15. (*b*) 1 Cor. iii. 15.

into the flesh again (*a*); then, at their last hours, they are *delivered up to Satan, for the destruction of the flesh, that their spirits may be purified in the fiery trial* (*b*), *and saved in the day of the Lord Jesus* (*c*), as Job was, for the destruction of self-righteousness, and Peter, for the destruction of self-confidence.

Then she pointed to the sea which I had lately escaped (*d*), and told me, that *troubled sea* was the inhabitants of the world (*e*), and those foaming billows *ungodliness and wrong* (*f*); and the highest waves that dash so violently against this mountain, is the desperate pride of men, rebelling against God, called by David *proud waves* (*g*). Then she pointed with her finger toward the ocean, and asked if I did not see a light. I said yes, but more smoke than light, I think:—Yes, said she, that is Sinai's mount—or, in a figure, the *fiery law of God*, thrown *from his right hand* (*h*); God cast it into the sea when the *second trumpet sounded*. The first was a jubilee, but the second sounded for war against the people, who are heirs of that curse the law reveals (*i*); and all the wrath of the eternal God will be found to be in it; *Fury is not in him*, it is in that mount (*k*).

In that mount *is treasured up all the treasures of hail, which God has reserved against the day of trouble, against*

(*a*) Gal. iii. 3.
(*b*) 1 Cor. iii. 13.
(*c*) 1 Cor. v. 5.
(*d*) Psalm lxix. 14.
(*e*) Isaiah lvii. 20.
(*f*) Psalm lxv. 7.
(*g*) Psalm cxxiv. 3, 4, 5.
(*h*) Deut. xxxiii. 2.
(*i*) Isaiah xxxiv. 5.
(*k*) Isaiah xxvii. 4.

the

the day of battle and war (*a*); whenever that mount diſcharges itſelf, the whole *ſeven thunders will utter their voices* (which John the apoſtle could not deſcribe with a pen), and when once it breaks forth, thoſe who now contend for it, will flee before it; *for it will throw* its combuſtibles into every unrenewed heart; yea, it will make the *wicked run like a fiery wheel, and perſecute them with all its ſtorms* (*b*). But, ſaid I, is it not ſtrange that ſo many inſenſible ſinners ſhould be dancing round it?—And ſhe ſaid, Iſrael in the wilderneſs did the ſame; it has ſet many on fire, ſo that they cannot reſt, yet they know it not; yea, ſome are ſo burnt with it, that they have an earneſt of its whole contents within them, yet never lay the ſin of unbelief to heart. This fulfils what Iſaiah ſaith, *it ſet them on fire, but they knew it not; it burned them, but they laid it not to heart* (*c*).

That mount is both the magazine and armory of God. You have a full account of all its ſtores in the thirty-ſecond chapter of Deuteronomy; and when this world is ripe for ruin, that fire, which you ſee, will *melt the elements*; and all the inhabitants of the world, who cleave to it for life and ſalvation, ſhall feel the effects of its dreadful artillery; —for it will deſcend into hell with the wicked, as you read—*for a fire is kindled in my anger* (mark, is kindled), *and ſhall burn unto the loweſt hell, and ſhall conſume the earth with her increaſe, and ſet on fire the*

(*a*) Job xxxviii. 22, 23. (*b*) Pſalm lxxxiii. 13, 14, 15.
(*c*) Iſaiah xlii. 25.

foundations

foundations of the mountains.—I will heap miſchiefs upon them, and I will ſpend mine arrows upon them (*a*). That fire burns in every ſoul that is in black deſpair in this world, and if you *go down into hell, it burns there alſo.*

Then ſhe pointed toward the ſmoke of it, and aſked if I did not ſee a large body of people gaily dreſſed.—I ſaid yes; ſhe told me that body was ſome of the great men of the world, called Atheiſts and Deiſts: Sin, ſaid ſhe, has ſeared their conſciences, and the ſmoke of the bottomleſs pit *has blinded their eyes*; they are gone, you ſee, *to blackneſs and darkneſs*, and that is an earneſt of *outer darkneſs*. Theſe ſhall, ere long, *pray for the rocks to fall on them, and to the hills to cover them*; theſe have their hour under the powers of darkneſs; they deny the Lord that bought us—*and if they do theſe things in the green tree, what ſhall be done in the dry* (*b*)?

Then pointing again, ſhe ſaid, Do you not ſee a large rock near that vapour of ſmoke?—I ſaid, yes, and many on it. She ſaid, that rock is the error of Arianiſm; and when they go from that, they go into the ſmoke; they are thoſe who *trample on the atoning blood of Chriſt*; and, by exclaiming againſt the Lord's divinity, they render it ineffectual to heal them; for the efficacy of the human blood ariſes from its union with the God-head (*c*); ſo they, making him a creature only, exclude themſelves

(*a*) Deut. xxxii. 22, 23. (*b*) Luke xxiii. 31.
(*c*) Heb. ix. 14.

from

from redemption; for *no man can redeem his brother, nor pay a ranſom to God for him* (*a*). However, *their rock is not as our rock; they*, though *enemies to us, are judges* of this truth (*b*). On the right hand you ſee ſeveral little rocks, and ſome dry earth by them; thoſe are the rocks of *Silly*; and many, truſting in a form of godlineſs, others in a reformation; ſome in a bigotted and party ſpirit; ſome in blind zeal; others in gifts; ſome in Church-membership, and others in dry order only; there they ſtay, and have built thoſe little huts, which you ſee there; but, when the winds blow, and the floods come, they are generally waſhed away, building and all. Job calls theſe *ſilly ones* (*c*), and the rocks take their names from thoſe that inhabit them. Theſe which you ſee ſo nigh the mount, are ſuch as ſtick in *natural affections* only, and ſuppoſe it to be the *Spirit of God*; and Univerſal Charity hammers out God's counſel ſo as to pleaſe them all; and he that preaches *to pleaſe men*, can never *be the ſervant of Chriſt* (*d*).

But come, turn thine eyes towards the Eaſt; don't you ſee a croſs?—Yes, ſaid I, and a man on it:—Then, ſaid ſhe, *Chriſt hath been evidently crucified, and ſet forth before you* (*e*). I looked at him till my ſins againſt him came afreſh to my mind; and I *mourned over him as one in bitterneſs for his firſt-born* (*f*).

(*a*) Pſalm xlix. 7.
(*b*) Deut. xxxii. 31.
(*c*) Job v. 2.
(*d*) Gal. i. 10.
(*e*) Gal. iii. 1.
(*f*) Zech. xii. 10.

She

She led me through one gate, called *Imputed Righteouſneſs* (*a*), (this delivereth from the curſe of the law); and then through another, called *Praiſe* (*b*); (this gate delivereth from enmity againſt God and from legal bondage): And, as I was weeping and rejoicing, ſhe ſaid, he that you ſaw on the croſs is the *foundation* of your hope (*c*); God's *foundation is in* this *holy mountain* (*d*), and *he loves theſe gates of Zion better than all the dwellings of Jacob* (*e*). And now look through this glaſs, and you ſhall ſee, though but darkly, *the glory of* GOD, *in the perſon of* JESUS CHRIST (*f*). And while I looked through the glaſs, (though but darkly) yet I thought my *face ſhone* again (*g*); or, as Paul ſays, *I was changed into the image* which I ſaw, *from glory to glory, as by the Spirit of our* GOD (*h*).

Then ſaid the woman, you ſaw CHRIST *crucified evidently ſet forth before you, but you ſaw no ſimilitude, you only ſaw a fire* (*i*), *leſt you ſet up idols in your imagination*, as the Arians do, and then cannot tell which of theſe idols to addreſs; ſo they make CHRIST *a creature*, the Spirit *a phantom*, and addreſs GOD out of CHRIST, and without the Spirit, as an object of worſhip; which is nothing but a vain imagination,

(*a*) Pſalm cxviii. 19.
(*b*) Iſaiah lx. 18.
(*c*) 5 Cor. iii. 11.
(*d*) Pſalm lxxxvii. 1.
(*e*) Pſalm lxxxvii. 2.
(*f*) 1 Cor. xiii. 12.
(*g*) Pſalm cxix. 135.
(*h*) 2 Cor. iii. 18.
(*i*) Deut. iv. 36.

exalted

exalted againſt an experimental knowledge of the ever-bleſſed Trinity.

Then ſhe turned my face about, and I ſaw a woman *richly clad in gold of Ophir* (*a*). She told me that woman was *Zion*, or *Hephzi-bah the Queen*; ſhe ſtands at the *right hand* of the *King* (*b*). So I went and made my obedience to her. Then ſaid my tutoreſs, him whom thou ſaweſt through the glaſs is thy Father; *call no man father, for one is your Father, even* GOD; *nor call thou any man maſter, for one is your Maſter, even* CHRIST; and that Lady is thy Mother; thou muſt never *deſpiſe the law of thy mother* (*c*), *nor forſake her* when ſhe is old (*d*). Thou muſt *honour thy father and thy mother, that thy days may be long in the land*, or that thou mayeſt live for ever; and that is the ultimate latitude of the law's *ſpiritual* meaning, for the law is ſpiritual (*e*); and a *ſpiritual* man has a ſpiritual Father and Mother, Brethren and Siſters.

Then ſaid I, pray what may I call thy name? She ſaid, *I am Underſtanding*, and Solomon tells thee to *call Underſtanding thy kinſwoman* (*f*); and if thou communicate theſe things to others, all that partake of them will be thy *ſpiritual* children; *though you have ten thouſand inſtructors, yet have ye not many fathers. I have begotten you*, ſaith Paul; and that fulfils the promiſe given you as you came up, that you

(*a*) Pſalm xlv. 9.
(*b*) Ibid.
(*c*) Prov. i. 8.
(*d*) Prov. xxiii. 22.
(*e*) Prov. i. 8.
(*f*) Prov. vii. 4.

ſhould

ſhould receive father, mother, wife, children, brothers, ſiſters, and kinsfolk in this time, and in the world to come, life eternal.

Thou art now a ſubject of the kingdom eſtabliſhed on this mountain, which is *a city ſet on a hill that cannot be hid* (*a*); and a citizen of mount Zion (*b*): And all that I have *ſaid in the dark, proclaim thou on the houſe top, and let your light ſhine before men*; be faithful in the covenant, and thou ſhalt be ruler over many things; and, in declaring this viſion, *diminiſh not a word* (*c*). But, before thou depart, take this *anchor*, and caſt it into the unfathomable depth of *eternal love*, which thou ſaweſt ſhine in the marr'd viſage of him that hung upon the croſs, caſt it *within the vail*, and then it will be *ſure and ſtedfaſt* (*d*); it will hold thy ſoul in a ſtorm; and thou muſt make faſt the cord (which drew thee up to this mount) to thy heart, which is love—*keep thyſelf in the love of* GOD. An experience of *this love ſhed abroad in thy heart worketh an hope within thee*; ſo thou haſt an *hope ſet before thee*, to employ thy expectation, and an hope within thee *of the glory of* GOD. This hope is an *anchor* in deep waters, but in a field-fight it is an *helmet!*—hope wrought in the heart by experience is an helmet to the head, to ſcreen the judgment againſt errors.

A man will ſoon give up all his knowledge, if it lies only in his *head*, to a forcible argument; but

(*a*) Matt. v. 14. (*b*) Heb. xii. 22.
(*c*) Jer. xxvi. 2. (*d*) Heb. vi. 19.

the

the Devil himſelf cannot diſpute him wholly out of his *experience* or *feelings*. A heart furniſhed with a dry ſtock of ſuperficial knowledge is one thing; but an heart changed and fixed in the love of God, is another.

But, before you depart, let me ſhew you ſomething elſe; do you not ſee a company of men at the foot of the mount, ſome of whom dwell in thoſe little booths which you ſee, and others in thoſe holes in the earth; and ſome ſtanding at the mouth of the caves with bows in their hands? They are *archers*; a ſect of ſuperfine Phariſees, with a few conditional promiſes from Moſes's law in their heads, but nothing but the principles of fallen nature in their hearts. They *are enſnared in holes, have made lies their refuge, and under falſehood have hid themſelves.* There are various troops of them, but each carries a bow; the *Antinomian* levels his arrow at the experience of the heart; the *Arminian* levels at the judgment; others at the reputation; and all will be bending their bows at thoſe who aſcend the mount—*they ſhoot at the upright in heart.* I muſt now take my leave of thee, but ſhall viſit thee again ſhortly. All that thou haſt *heard in ſecret, proclaim upon the houſe top*; and I wiſh you *good luck in the name of the Lord.*

As ſoon as my kinſwoman had left me, I ſaw a very heavy fog come up from the ſea, which darkened the top of the mount, ſo that I could not diſcern where I was; *the ſun ſeemed to go down over my head* (*a*),

(*a*) Jer. xv. 9.

the

the evening came on apace, *and there met me a woman in the attire of an harlot, and ſubtle of heart: In the twilight, in the black and dark night ſhe caught hold of me, and ſaid, I have peace-offerings with me; this day I have paid my vows* (*a*). So, *with her much fair ſpeech, ſhe forced me* (*b*); and I went into the booth, and told her company all the glorious viſion of the mount, and ſhewed them all the ornaments and favours which I had received, and mentioned my joys to them—and ſpake of the wine which I had drank: I alſo told them of all my new relations, and of my being united *to the Angels, and all the firſt-born whoſe names are written in heaven.* Theſe words offended many in the company—they opened their mouths againſt the Founder of the mount, and the mount itſelf; *and then they ſtripped me, wounded me, robbed me, and took away my vail from me*; and one drew a bow at a venture, and ſhot me in the head (*c*): they then caſt me into a pit, and I ſtuck faſt in the mire, with ſeveral others, who had no anchor at all.

In this miſerable condition, I heard a voice, ſaying, *the mouth of a ſpiritual whore is a deep pit, and the abhorred of the Lord ſhall fall therein* (*d*). O! the terror which this word brought to my ſoul, was ſuch as but few know! O, ſaid I, how unlike the inhabitants of the mount is this dark company! Then I thought I heard a voice, ſaying, *her congregations are in the*

(*a*) Prov. vii. 14. (*b*) Prov. vii. 21.
(*c*) Jer. v. 11. (*d*) Prov. xxii. 14.

depths

depths of hell; her ways are the ways to hell, going down to the chambers of death. Theſe words cauſed me for ſome weeks to loſe my ſenſes; and, when my rationality a little returned, I bemoaned my hard fate, and ſaid, *wherefore is light given to him that is in miſery, and life to the bitter in ſoul* (*a*)? I often reflected on the words of my kinſwoman on the mount, and ſaw how ſhe had foretold of theſe concubines; but that only added to my miſery, for I was anſwered by this ſoul-piercing word: *He that errs from the way of underſtanding, ſhall remain in the congregation of the dead* (*b*). This word cut my cable aſunder, as I thought; and my anchor removed as a tree torn up by the roots (*c*). My ſoul longed to lay hold of the cord, by which I had been drawn up the mount, but my feelings were gone from me.

Being at my *wits end*, I bid adieu to all hope; but yet, in deſperate malice, I ſaid, I would mention the viſion of the mount even in hell, and that to the diſhonour of him, whoſe faithfulneſs had (to my wicked and deluded heart) appeared to *fail*. This is *coming boldly to a throne of grace* indeed, and God knows it was a deſperate caſe that drove me to it; and very ſoon this ſweet word came to my mind: *My loving-kindneſs I will not utterly take from him, nor ſuffer my faithfulneſs to fail* (*d*). I then caught hold of the cord again, came up out of the pit, and aſcended the mount where I was before, and looked

(*a*) Job iii. 20.
(*b*) Prov. xxi. 16.
(*c*) Job xix. 10.
(*d*) Pſalm lxxxix. 33.

at the painted myſtical harlot with indignation; and meditated and well underſtood thoſe words of Solomon: *She has caſt down many wounded; yea, many ſtrong men have been ſlain by her.*

And thus, my Lord, I have told you how I was robbed and almoſt killed, which, that my evidence might appear the plainer, I thought good to relate the whole circumſtance; eſpecially as all in the court (a few only excepted) are *ſpiritual men*, and capable of judging whether I am a proper witneſs upon ſo important and eſſential a trial or not: And I further add, that *Wiſdom*, *Virtue*, *Knowledge*, my father, and new mother, brethren, and ſiſters, together with all the inhabitants of the mount, and my ſiſter *Underſtanding* alſo, *have put forth their voices* againſt the priſoner at the bar.—And what I have ſaid, my Lord, I have given mine oath for the confirmation of; and it is all conſiſtent with the unalterable mandates of the Celeſtial Realm.—The Judge replied, he knew that.

Then ſaid Predeſtination, Here are above an hundred more witneſſes in the court.

Judge. Then ſaid the Judge, Cryer, tell Mr. *Valiant* to ſtand forth.

Mr. Valiant, do you know the priſoner at the bar?

Valiant. Yes, my Lord.

Judge. You are ſure you know him?

Valiant. Yes, my Lord, I have cauſe to know him.

Judge.

Judge. Well ſaid. You have heard his indictment—what ſay you? Is he guilty or not?

Valiant. By your Lordſhip's leave I will relate the way in which I was led to a knowledge of him; and then the aggravating crimes he has been guilty of. —Be it known to your Lordſhip that I am a native of Babylon. I am a natural ſon. My mother (with ſorrow I ſpeak it) is noted for lewdneſs, and is univerſally known by the name of *the whore of Babylon.* My father was an eccleſiaſtic, and is called Peter's ſucceſſor; and indeed he really is in one ſenſe, for no man upon earth has ever curſed and ſwore and denied the maſter (ſince Peter) like him. My eccleſiaſtical father put me into buſineſs in a toy-ſhop, and favoured me with a place of conſiderable profit beſide; it was to ſhew the curioſities —I being a member of the Antiquarian Society. My toys conſiſted of beads, dead-men's bones, croſſes, little dolls for children to carry in their pockets, wafers to ſtick on the tip of their tongues, and Gods of all ſorts and ſizes, the work of the craftſmen. I likewiſe dealt in ſtationary; I ſold pardons, indulgencies, and *bulls*, a name fit enough for ſuch calf-headed cuſtomers. My curioſities conſiſted of ſome *ſplinters* of the *Saviour's croſs*, the tail of the aſs that he rode on, and ſome relicks of the dead, with many more valuables, too great to be deſcribed, and too many to be enumerated. All theſe things brought me in very conſiderable profits; but my wild and extravagant way of life was ſuch

that I outlived my income, and got deeply into debt;—inſomuch that I feared a ſtatute of bankruptcy.

Judge. But I am ſurpriſed that your father did not aſſiſt you in money, as he is allowed to be very rich; and if he be Peter's ſucceſſor in grace, he cares but very little for money; this is plain by his anſwer to Simon: *Thy money periſh with thee, becauſe thou thinkeſt the gift of God is to be bought with money: —thou haſt neither part nor lot in this matter,*

Valiant. Yes, my Lord, but in this my father is the ſucceſſor of Judas, for he has made more money of the Saviour's blood than ever Judas did.—Indeed my father gains by every thing. He has founded a new hell ſince he has been in office,—a hell that is called *Purgatory*,—a place that none ever heard of till he appeared in the world. Indeed he has been a conſiderable gainer by heaven, earth, and hell, for he pretends to ſell all; and is ſuch an admirer of money, that his eye is very deſcriptive of the purgatory that he has founded. *Hell and deſtruction are never full, ſo the eyes of* (that) *man are never ſatisfied* (*a*).

I went and informed my father of my being deeply in debt, and of my diſtreſs on the account of it. He told me that repeating a few *pater noſters*, and the ſprinkling a little holy water, would be ſufficient to *cancel the whole ſum*; or, to ſpeak in

(*a*) Prov. xxvii. 20.

modern

modern terms, it would *whitewaſh* me. I tried it, but to no purpoſe; my immenſe debts were ſtill before me, and my grief was intolerable on the account thereof. Having ſuffered for ſeveral months under the impreſſions of fear and horror, I took a walk into the fields, and entertained an opinion of leaving the country, as many had done before. But then the thought of leaving many friends (that I dearly loved) behind me, was a cutting conſideration; but my circumſtances being ſo wretchedly involved, I was deſperate in my reſolutions. Indeed I envied the birds of the air; and often repeated the words of one in ſimilar circumſtances: *O that I had wings like a dove, then would I flee away and be at reſt.* But a ſecond thought convinced me that I could not get the *reſt* of the dove, even if I had her *wings*; for, as one ſaid, *Whither ſhall I go from thy Spirit? or whither ſhall I flee from thy preſence* (*a*)? Indeed I knew not which way to ſteer. I had ſome thoughts of going for a ſoldier—and ſome thoughts of quitting the country; I knew not which to do; and ſecretly wept, and earneſtly wiſhed that ſome hand would guide me.

After many tears and petitions put up to an unknown being, I heard an articulate voice that ſweetly decided the matter; namely, that I ſhould go for a ſoldier: For the words ſpoken to me were theſe: *And every one that was in diſtreſs, and every one*

(*a*) Pſalm cxxxix. 7

that was in debt, and every one that was diſcontented, gathered themſelves unto him, and he became a captain over them (*a*). From this I reſolved to go and ſerve my King and country; and as there were no ſoldiers that lay at Rome, I was determined to go in ſearch after ſome, with a comfortable perſuaſion in my mind that I ſhould be guided by an unerring Providence, who I believed had undertook my caſe: And ſo indeed it proved in the iſſue; for I was guided into a town where there lay a recruiting party, but I did not go immediately to them, for I intended to hear the officer's oration, being reſolved to ſerve if poſſible in the *beſt corps*. The next day I went after the party into the middle of the town, and heard the recruiting officer's oration, and he made an excellent ſpeech in the King's name; promiſed a noble bounty, new cloaths from head to foot, and armour of invincible proof: Yea, he deſcribed the whole panoply; he told us that we ſhould have *our loins girt about with truth, and a breaſt-plate of righteouſneſs; our feet ſhod with the preparation of the goſpel of peace; but above all we ſhould have the ſhield of faith, the helmet of ſalvation, and the ſword of the Spirit* (*b*). He added moreover that by our enliſting, all debts were diſcharged by the laws of the realm; and that in the *King's name he ſet up the ſtandard to us* (*c*); that any rebel that came over to it ſhould receive the King's pardon and his bounty both, and that libe-

(*a*) 1 Sam. xxii. 2. (*b*) Eph. vi. 14, 15, 16, 17.
(*c*) Iſaiah xlix. 22.

rally,

rally, and ſhould *never be upbraided afterwards* (*a*). He told us the name of the regiment was the *Royal True Blues*, quartered at Zion—ſome at the *Lamb Inn*, and ſome at *Appii Forum*, and the *Three Taverns* (*b*); and added, that if any were ſick or diſeaſed that ſhould be no impediment, for that he had orders to ſet ſuch recruits on his maſter's *own beaſt and take them to the inn, and to give two-pence to the hoſt to take care of ſuch, and if more money was ſpent upon the ſick, when his maſter came again he had promiſed to pay it* (*c*).

I was much delighted with the officer's ſpeech, and could perceive that he ſpake with authority:—Not like ſome coxcombs, who go puffing about to get poor young boys for the Eaſt India Company; where they are almoſt ſure to loſe their lives—but never to get a farthing. This man ſeemed upon honourable terms, and brought all his words from the laws which alter not; and at the concluſion of his ſpeech he explained many bleſſed indulgencies granted to recruits in an antient mandate, never to be repealed: *And the officer ſhall ſpeak unto the people, ſaying, What man is there that hath built a new houſe, and hath not dedicated it? Let him go and return to his houſe, leſt he die in the battle and another dedicate it. And what man is he that hath planted a vineyard, and hath not eaten of it? Let him alſo go and return to his houſe, leſt he die in the battle and another man eat of it. And what man is there that hath betrothed a wife, and hath*

(*a*) James i. 5. (*b*) Acts xxviii. 15.
(*c*) Luke x. 34, 35.

not taken her? Let him go and return to his houſe, leſt he die and another man take her. And the officers ſhall ſpeak farther unto the people, and they ſhall ſay, What man is there that is fearful and fainthearted? Let him go and return to his houſe, leſt his brethren's heart faint as well as his (*a*). He added, *When a man hath taken a new wife, he ſhall not go out to war, neither ſhall he be charged with any buſineſs; but ſhall be free at home one year, and ſhall cheer up his wife that he hath taken* (*b*). Theſe things rejoiced my ſoul. I went and entered as a moſt willing volunteer, and related to the honourable ſervant the whole circumſtance of my former troubles, and the kind providence that had directed my way.

I met with the kindeſt reception from the officer, who thanked God for the ſucceſs he had met with in his Majeſty's ſervice, and congratulated me on the willing ſurrender of myſelf to ſo benign a ſovereign; and hoped that I ſhould make a loyal ſubject, and *endure hardneſs as a good ſoldier of Jeſus Chriſt* (*c*). He ſpoke ſweetly of the juſtifiable war in which they were engaged; and though it was both offenſive and defenſive, yet it was offenſive to none but rebels, and defenſive in nothing but the honour of the King,—of his laws,—and of his loyal ſubjects.

He told me to ſet light by every earthly thing that appeared the leaſt entangling; ſaying, *No man*

(*a*) Deut. xx. 5, 6, 7, 8. (*b*) Deut. xxiv. 5.
(*c*) 2 Tim. ii. 3.

that

that warreth entangleth himſelf with the affairs of this life, that he may pleaſe him who hath choſen him to be a ſoldier (*a*). To be ſhort, all that he ſaid had a particular weight with me; attracted my affections to the King, and raiſed in me a divine fortitude for the war, being fully perſuaded that if I was once *armed and carrying bows, that I ſhould never turn back in the day of battle* (*b*). But, alas! we are all confident of our ſtrength—but who his weakneſs knows? However he took me into his apartment, which was a large ſpacious room, with a table richly ſpread, and various cups running over; and at the upper end of the room was a ſtandard, and its banner diſplayed, with the croſs and the crown upon it;—all which I was highly delighted with, and began to ſpend my bounty among the recruiting party, and to drink of the new wine freely, which made me cry out in rapturous language—*He brought me into the banqueting houſe, and his banner over me was love* (*c*).

This noble living laſted for ſome months, ſave a few hours ſpent at times in *learning diſcipline* (*d*). But after I had been properly diſciplined and equipped, I was taken with fifty-nine more to mount guard at the queen's palace, this being the fixed number: *Threeſcore valiant men are about it, of the valiant of Iſrael. They all hold ſwords, being expert in war: Every man hath his ſword by his ſide, becauſe*

(*a*) 2 Tim. ii. 4. (*b*) Pſalm lxxviii. 9.
(*c*) Song ii. 4. (*d*) Job xxxvi. 10.

of fear in the night (*a*). The officer gave me an item of my duty, and of three *rounds* that would conſtantly come in their turns. I had alſo the *parole*, and *watch-word*; and had a particular charge to take into cuſtody any that were deficient in pronunciation, whether friend or foe. I was to make him pronounce the *watch-word*, and if his ſpeech betrayed him I was to take him.

Accordingly I mounted guard at the palace; which is always the firſt duty of recruits; and not a a little lifted up at the ſight of my livery and accoutrements. I had not been long on guard before I diſcerned an officer, reſembling one of the *Kings at Arms*, with a file of men behind him;—I ſtepped forth, brandiſhed my ſword, and boldly demanded *Who comes here?* He anſwered, *Rounds*; I aſked, *What rounds?* He replied, *Grand rounds*; I demanded the watch-word, and having obtained it in its proper pronunciation, I drew down my ſword with a *claſh* on my helmet, and ſaid, *Paſs, grand rounds; ſtand clear of my arms, and all is well.*

Having been for a few months on this duty, I began to get a little carefulneſs, and to be confident of my own abilities; for, alas, I knew as yet but little of that wiſdom that is required in a perſon of a military character. However, I was taken off this conceit of ſelf-ſufficiency by the following circumſtance: There came a man in a uniform

(*a*) Cant. iii. 7, 8.

dreſs.

dreſs, and ſeemed to be attended with a file of pioneers; I took it for granted that it was *rounds*, and fooliſhly aſked, *What rounds comes here?* and was anſwered, *No rounds, but a relieve*; this being the caſe I did not put him to the watch-word, but on his preſenting a man before me, to relieve me, I gave him the watch-word, and left my ſtation to him that ſucceeded me, and went with the officer. I aſked where I was going; he told me, to do duty at *the tower of armory, whereon there hung a thouſand bucklers, all ſhields of mighty men* (*a*). I followed him gladly, thinking that I ſhould ſee the armory. He took me down a long dark ſubterraneous paſſage, which led to a place more like a guard-houſe than a tower of armory, and there I was kept for the remaining part of the night, and had very hard lodging indeed; which reminded me of a ſaying of the recruiting officer; namely, that I muſt *endure hardneſs as a good ſoldier of Jeſus Chriſt*.

Early the next morning I was called up to go to *drill*, which was a term that I had never heard before, and a term that I never deſire to hear again. I went with the reſt of the recruits; but, to my great aſtoniſhment, there was not one in the company that I had mounted guard with the day before. However I went with them, and found to my ſorrow that this day afforded the moſt unpleaſing ſenſations to me that I had ever felt in a military line. I was entirely to ſeek, through all their *manual*

(*a*) Song iv. 4.

exercije.

exerciſe. Being ſo profoundly ignorant of the ſevere diſcipline, I was expoſed to every ſeverity of the petty officers; they twiſted my neck to face to the right and left, till I think my neck was ſtiffer than ever it had been before; they ſmote my ſhoulders, rapped my knuckles, rapped my elbows and knees, kicked my ſhins and toes, till I was as ſick of drill as ever a dog was of a clog.

When we were ordered to ſhoulder and march, I ſaid to one of the recruits (who ſeemed very much dejected through the fatigue of the day as well as myſelf), This is hard work: Aye, ſaid he, it is; and ſo you will find it before you have been in the corps as long as I have. I aſked him the name of the captain; he told me his name was Charity; but, ſaid he, you will never have any other proof of it than what you have had to-day: this I know, for I have wintered him and ſummered him. Here is nothing but *drill*;—there is neither preſent pay nor good quarters; for inſtead of receiving a penny a day, you are obliged to live by forage, and ſubmit to the humour of every pettifogger that is proud enough to accept the office of lance-corporal, whether male or female, whether Sir John Falſtaff or Hannah Snell: a comrade here muſt be ſubject to all. I have been five years in the ſervice, and have never repented but once that ever I knew the corps, and that has been ever ſince. I enliſted, and ſwore to engage with the world, the fleſh, and the devil; or, as one ſays, with *the luſt of the fleſh, the luſt of the*

eye,

eye, and the pride of life. But inſtead of that we appear in no other arms nor armour than the world does: and as for the fleſh, we defend it, we exalt it, call it perfect, and are at peace with it: and touching the devil, we contend and fight for Cain, Judas, and every noted field-marſhal that ever appeared in the devil's ſervice: ſo that all is a mere farce; and I am determined to deſert the corps, let the conſequence be what it may; for I would ſooner be flogged out of the regiment, or have my carcaſs expoſed to a file of muſqueteers, than be wearied out at drill; for we are never engaged, except in *beating the air*; ſo that there is no trial of our valour,—no ſpoils taken by us,—nothing but freſh ſchemes of diſcipline.

I aſked the name of the regiment; he told me it went by various names; but if it had any, it was the *Italian Black Cuffs.* I replied, with amaze, This is not the regiment that I entered into! I belong to the *Royal True Blues*; and mentioned how I was taken by a relieve. He replied he did not wonder at that, for they kept ſo many ſcouting parties, that they were acquainted with the watch-words of all the King's troops, and had deceived thouſands that had been famous for military exploits, and valiant for the truth; and no wonder, when Antichriſt is ſo accompliſhed a mimicker of Chriſt.

I aſked the man if the perſon that relieved me on guard would continue in my ſtation at the queen's palace; he told me no; and ſaid that was only a deception

deception to ſeduce me from my ſtation; *the King hath choſen Zion, and deſired it for his habitation.* This they know, and hate both Zion and the King's choice of her. Therefore you may depend upon it that they will never do duty there. Our duty is at drill, about the old *guard-houſe*, or elſe at the manſion of Hagar. Our having done ſo much duty at her ſmokey reſidence, is the reaſon why our cloathes are faced with black: and likewiſe, it's being ſo near to a *deep blue*, it deceives ſome of your corps in the dark. As for your box, it is empty to this day, depend upon it, except it be filled by one of your own company; and you will be taken up for a deſerter if they can find you out, unleſs you go back and make an humble ſurrender of yourſelf; which if you agree to, I am determined to lay down my arms and go with you. But I replied, Will they not purſue and take you? He anſwered, No; for they know that I underſtand too much of their craft to be catched as you was with the word *relieve.* If a man once deſerts this regiment heartily, he is ſure never to come back again; nor will they ever attempt at the queen's palace to take a man by force: beſides, they are not fond of getting among the *True Blues*; *they mark Zion's bulwarks, and count her towers*, and are grieved that ſhe ſtands ſo long, and is ſo well defended: this makes them try to weaken her ſtrength, by ſeducing her troops; which is all done by way of *kidnapping.*

We immediately ſet off together, and in a few hours came in ſight of the palace; and lifting up my eyes I ſaw two of our corps coming towards us, which filled my heart with joy. But my joy was ſoon at an end; for they laid hold of me, took me as a deſerter, handcuffed me into the bargain, took me to the guard-houſe, and kept me two days and nights under arms. O the diſtreſs that I ſuffered here! And when I heard that I was to be tried by a court-martial, the fears of being whipped out of the regiment, and expoſed to the ſcorn of the whole corps, chafed my very ſoul; for I think a deſerter from the *True Blues* is the blackeſt character on the frontiers of hell.

On my trial various acts of the military laws were read; but the firſt clauſe that cut me was, *Stand, ſtand, ſhall they cry, but none ſhall look back* (*a*): I had not commanded my adverſary to *ſtand*; though I had him under arms, I permitted him to look back, reſigned my poſt, and fooliſhly followed him.

The next clauſe that touched me was, *Caſt not your pearls before ſwine:* I knew I had betrayed my *watch-word.*

The third ſentence cut my girdle, which was, *Death and life are in the power of the tongue* (*b*): I was convinced that I had not demanded their *watch-*

(*a*) Nahum ii. 8. (*b*) Prov. xviii. 21.

word;

word; I had not called for *Shibboleth*. This was farther explained to me from the hiſtory of ancient wars, *And the Gileadites took the paſſages of Jordan before the Ephraimites; and it was ſo, that when thoſe Ephraimites which were eſcaped ſaid, Let me go over, that the men of Gilead ſaid unto him, Art thou an Ephraimite? if he ſaid, Nay; then ſaid they unto him, Say now* SHIBBOLETH; *and he ſaid* SIBBOLETH; *for he could not frame to pronounce it right: then they took him and ſlew him at the paſſages of Jordan. And there fell at that time of the Ephraimites forty and two thouſand* (*a*). Thus I perceived that *death and life lay in the power of the tongue*. Thouſands loſt their lives upon this little block [ת]; and our [*b*], if it were to be placed in the word *length*, would be as fatal to thouſands at the River Tweed. The two letters [*ſt*] would be as puzzling at Dover to all that come from France, if placed in the name *Stephen*, without they were allowed to call in the letter [*e*] to aſſiſt them. Thus hath infinite wiſdom bounded the ability of that *unruly member*, which ſo many call their own.

I found that I had awfully tranſgreſſed the military laws, and betrayed my truſt; therefore I confeſſed my juſt deſerts, and rather choſe to aggravate my crimes than to leſſen them. I had three puniſhments propoſed, and the freedom of choice allowed me;—Whether I would be put under *ſtoppages*,—whether I would be *picquetted*,—or *whipped at the*

(*a*) Judges xii. 5, 6.

royal

royal ſtandard. I choſe the latter; and told them I would ſooner receive five hundred at the royal ſtandard, than be under ſtoppages one week; for I knew there was ſafety at the ſtandard, and the *banner over me would be love*, let me ſuffer what I might. And when I was led up I found, by the humbling ſenſations of my mind, that I had made the beſt choice; for I received but three dozen, and they were very light: but it was all owing to the ſingular clemency of my Sovereign, or elſe I might have loſt my life.

Thus, my Lord, I have related the circumſtance exactly as it was;—how I was deceived by a falſe *uniform*,—beguiled of my *watch-word*,—led to betray my truſt,—and leave my ſtation, even at the peril of my life; while the deceiver (devil like) beguiled me with the borrowed phraſe *Relieve*. The priſoner at the bar is the man, my Lord, the very man; I could ſwear to his voice as well as his perſon.

Then ſaid Mr. Valiant, Here are above an hundred more witneſſes in the court. The Judge replied, We have heard enough of his blaſphemy, and have no further need of witneſſes.

The JUDGE's SPEECH.

Judge. Gentlemen of the Jury, you have heard the indictment of the priſoner at the bar, and the teſtimony theſe ſpiritual men have borne againſt him. I do not pretend to a greater knowledge of the juſt laws of the Celeſtial Realm than yourſelves, *but the Spirit of the prophets is ſubject to the prophets*; therefore I choſe to ſhew *my* judgment on the matter; and ſo I leave the deciſive verdict to that *unerring Spirit* that is with you.—You find he has operated on the ſouls of ſome thouſands, as a favourer of, and contender for, the baſeſt of mortals; ſuch as Cain, Judas, Ahab, Eſau, Iſhmael, &c. &c. has armed them with indignation againſt thoſe who ſubmit to the ſecret decrees of the Moſt High, and contend for election, particular redemption, *free juſtification by faith in an imputed righteouſneſs*—for peace and pardon by *faith in Chriſt's atonement*—for *final perſeverance* in the promiſed *ſtrength of the Lord*—and a ſafe arrival in glory *through everlaſting love in Chriſt*. I ſay, he has called ſuch obedient ſubjects, children of the Devil, and the laws they adhere to, liſtening to Satan; and that ſuch have a narrow, contracted ſpirit, and are oppoſed, contradicted, reprobated, and caſt out. But thoſe who are taught to fight againſt God's elect, are the only people poſſeſſed with the Holy Ghoſt; whereas the Holy Ghoſt does not contend for *apoſtates*, nor

reprobate

reprobate the *obedient*, but *makes interceſſion for the ſaints according to the will of God* (not contrary to it); he leads into all truth, but teaches none to deny it.

You hear alſo, that thouſands have been enſnared by this priſoner, and many finally deceived. But, will God pity and contend for traitors, when he comes to judge the world in righteouſneſs? Surely no; *he will laugh at the calamity of the wicked, and mock when their fear cometh* (*a*).—And though Chriſt, as a man, wept over Jeruſalem, having natural affections as we have, to bear our griefs, *yet, after the fleſh, we know him ſo no more* (*b*); for, as God, *he is clad with zeal as with a cloak, and the day of vengeance is in his heart* (*c*), *and he will daſh the children of the bond-woman in pieces like a potter's veſſel.* Nor will the Holy Ghoſt favour them; for, ſuch as contend for ſelf-righteouſneſs, ſinleſs perfection, free-will, and human power, he will ſurely abhor: He ſhall not always ſtrive with ſuch, ſeeing they are children of the fleſh (*d*); nor will this ſpirit of Univerſal Charity be found in any of the elect Angels; they ſay, *It is time to reap the world*—they will *put in their ſickle, and gather out the tares* with chearfulneſs, and *bind them in bundles to burn*, as you read—not one ever put up his ſword, till commanded of God, when ſent to execute vengeance on the wicked (*e*). Nor

(*a*) Prov. i. 26. (*b*) 2 Cor. v. 16.
(*c*) Iſaiah lix. 17. (*d*) Gen. vi. 9.
(*e*) 2 Sam. xxiv. 16.

will this ſpirit of Univerſal Charity be found in any of the redeemed of the Lord, even when *filled with all the fulneſs of God, and faſhioned like the glorious body of Chriſt.* They will, in that great day, ſay to every free-will monger, Lo, *that is the man that took not God for his help* (*a*); and to every fooliſh virgin, *Go and buy oil for yourſelves*; and will laugh at all who began to build at their own expence, becauſe they *had not wherewith to finiſh* (*b*): Yea, when the deciſive ſentence is paſſed, and the irrevocable doom of millions for ever fixed, they will acquieſce in it, and ſing Hallelujah to it (*c*); and *when the wicked periſh, there is ſhouting* (*d*).

Therefore, Gentlemen of the Jury, weigh well the matter; conſider how many are, and have been deceived—how thoſe eſtabliſhed in predeſtination have been *ſtaggered* for a time, after their firſt ſettlement—how thoſe in liberty have been falſely impriſoned for a time, and the Queen Royal herſelf ſtaggered in the faith of her huſband's conſtancy. I diſmiſs you therefore with this weighty and ſolemn charge, given by him that never errs: When the wicked and the righteous come together to judgment, *you ſhall condemn the wicked to bring his wickedneſs upon his own head*, but ſhall *juſtify the righteous, to give him according to his righteouſneſs* (*e*). And further, I aſk, whether you chuſe to bring in

(*a*) Pſalm lii. 6, 7.
(*b*) Luke xiv. 30.
(*c*) Rev. xix. 1, 2, 3, 4.
(*d*) Prov. xi. 10.
(*e*) 1 Kings viii. 32.

your

your perſonal verdicts, or that one ſhould be ſpeaker or foreman for all.

They anſwered, One ſhall ſpeak for all.

Judge. Who ſhall ſpeak for ye?

They anſwered, David, the penitent.

Judge. Gentlemen, I diſmiſs you; and may he that ſitteth among the congregation of the Gods be with you;—for you are, in theſe matters, in God's ſtead. I ſhall be on the judgment-ſeat to-morrow, at twelve o'clock.

So the Jury withdrew, in order to draw up their verdict.

The JURY's CONSULTATION.

Paul the Aged. The priſoner is altogether carnal; and *the carnal mind is enmity againſt* GOD; *it is not ſubject to* GOD's *law, nor can be*; and this he has ſhewed by fighting againſt his ſovereignty; yea, he has wholly contradicted that doctrine, which *I received as a revelation from heaven*; therefore, as he has taught, and laboured to maintain, another doctrine, in plain contradiction to mine, whether he be Univerſal Charity, *or an Angel from heaven, I ſay let him be accurſed* (*a*); yea, let him be anathema maranatha (*b*).

John the Divine. I agree with Paul in judgment; for, *whoſoever tranſgreſſeth, and abideth not in the doctrine of* CHRIST, *hath not* GOD (*c*). *In this the children of* GOD *are manifeſt, and the children of the Devil* (*d*).

Jude the Zealous. He has gone in the way of Cain, in perſecuting the elect; *he has ran eagerly after the error of Balaam,* for the reward of human applauſe; and, as he has withſtood the doctrines of the LORD, *let him periſh in the gainſaying of Korah* (*e*).

Luke. I acquieſce with you, my holy brethren; the priſoner is one that has juſtified himſelf before men, but GOD knows the hypocriſy of his heart. He has gained much applauſe by errors; *but the doc-*

(*a*) Gal. i. 8.
(*b*) 1 Cor. xvi. 22.
(*c*) 2 John 9.
(*d*) 1 John iii.
(*e*) Jude 11.

trine

trine of free-will, which is highly eſteemed among men, is an abomination in the ſight of God (*a*): And it is plain the choſen flock of God hate him, and his ways too; therefore, I ſay, *woe unto him, for all men* (but the ſaints) *ſpeak well of him; and ſo did their forefathers to the former falſe prophets.* (*b*)

Iſaiah. I approve, brethren, of your judgment; *let the potſherd ſtrive with the potſherds of the earth, but woe to the potſherd that ſtrives with the potter* (*c*). God ſays, he hath oppoſed *Iſrael my ſervant, Jacob, whom I have choſen, the ſeed of Abraham, my friend; and ſurely they that ſtrive with Jacob, and the men of Iſrael, ſhall periſh* (*d*).

Mark. Well hath Iſaiah propheſied of that *hypocrite*; he hath *honoured* God at times *with his lips, but his heart is far from him*, as a Sovereign; however, *in vain he worſhips* God, for he has rebelled againſt God's laws, *and taught for doctrines the commandments of men* (*e*).

Job. I perfectly agree with my evangelical brother Iſaiah, againſt the priſoner's *ſtriving with his Maker*; I think he is condemned both by precept and precedent; for, *whoever hardened himſelf againſt* God, *and proſpered* (*f*)? If God *gives quietneſs, who then can make trouble* (*g*)? and *if he ſhuts up, who can hinder him* (*h*)? *God ſhuts up a man, and there is no*

(*a*) Luke xvi. 15.
(*b*) Luke vi. 26.
(*c*) Iſaiah xlv. 9.
(*d*) Iſaiah xli. 8. 11.
(*e*) Mark vii. 6, 7.
(*f*) Job ix. 4.
(*g*) Job xxxiv. 29.
(*h*) Job xi. 10.

opening;

opening (*a*); beſides, *he has ſpoken wickedly for God, and talked deceitfully for him* (*b*): Yea, *he hath uſed the tongue of the crafty* (*c*). Every ſaint ought to know *his record is on high* (*d*); and, as he has fought againſt the ſecret records of eternity, let him *know there is a judgment* (*e*).

Jeremiah. Surely, *the Lord never ſent* Univerſal Charity *to make people truſt in a lie*; the Lord ſaith, *Caſt him off from the face of the earth, and let him die this year, for he hath taught rebellion againſt the Lord* (*f*).

Matthew. He is neither a *ſteward*, nor a *ſhepherd*; he only acts the part of a ſcullion—*makes clean the outſide of the cup and platter*, but fights againſt the *wedding garment*; which plainly proves he never had *that* garment on himſelf—*therefore caſt him out* (*g*).

Peter. I agree with you all. A man that *preaches, muſt ſpeak as the oracles of God* (*h*); but *he has brought in damnable hereſies* (*i*), therefore diſpatch him, and let not his *judgment linger*.

David. You have all ſpoken agreeable to the laws of the Celeſtial Realm; and I ſay, *ſet a wicked man over him; and let Satan ſtand at his right hand. When he ſhall be judged, let him be condemned*; and

(*a*) Job xii. 14.
(*b*) Job. xiii. 7.
(*c*) Job xv. 5.
(*d*) Job xvi. 19.
(*e*) Job xix. 29.
(*f*) Jer. xxviii. 15, 16.
(*g*) Matt. xxii. 12, 13.
(*h*) 1 Pet. iv. 11.
(*i*) 2 Pet. ii. 1.

when

when he cries mercy, my Lord Judge, *let his prayer become ſin* (*a*).

Moſes. Whet God's glittering ſword, *and let his hand take hold on judgment*; let him *render vengeance to his enemies, and reward them that hate him* (*b*).

The Jury, being all agreed to a man, came inſtantly into the court.

Judge. Gentlemen of the Jury, anſwer to your names. Paul the aged, one; John the divine, two; Peter the champion, three; Luke the beloved, four; Matthew the evangeliſt, five; Jude the zealous, ſix; Mark the apoſtle, ſeven; Iſaiah the wonderful, eight; Jeremiah the laborious, nine; Job the patient, ten; Moſes the meek, eleven; David the penitent, twelve.

You, Gentlemen of the Jury, being impannelled for our ſovereign Lord the King, to ſerve in matters of life and death, have heard the trial of the priſoner at the bar, what ſay you? Is he guilty of the many crimes for which he ſtands here indicted, or not?

Foreman. He has not been *kept back from preſumptuous ſins*, therefore he is not *innocent*, nor *upright*, but *guilty of the great trangreſſion* (*c*).

The Judge *lifted up his eyes to heaven*, and, uttering a ſhort prayer, concluded with theſe words: "*Let my ſentence come forth from thy preſence* (*d*)."

(*a*) Pſalm cix. 6, 7. (*b*) Deut. xxxii. 41.
(*c*) Pſalm xix. 13. (*d*) Pſalm xvii. 2.

The SENTENCE.

Judge. Mr. Univerſal Charity, a mongrel ſpirit, partly human, partly brutal, and partly infernal, thou haſt for many years paſt covered thyſelf with the fleſh and ſkin of many thouſand free-willers, and mingled thyſelf with their ſouls, ſo as to deceive many of them, and teach them to deceive others; thou haſt operated maliciouſly on them, taught them to fight againſt the Moſt High, and to withſtand his firm decrees; haſt taught them to oppoſe his loyal ſubjects in behalf of rebels, traitors, and apoſtates—yea, thou haſt impriſoned falſely the Lord's freemen, and ſtaggered their confidence, though not their foundation; thou haſt injured the Lord's ſhepherds, and taught the ſheep bad habits; thou haſt turned the blind out of their way, and haſt tried to undermine the building of Mercy;—thou haſt here been tried fairly by the beſt of laws, and by a jury of the beſt of men, and haſt been found guilty.

Univerſal Charity. Mercy, my Lord Judge.

Judge. Mercy is ſovereign, and thou art caſt for deſpiſing of it; beſides, the prayer of the wicked is an abomination.

Univerſal Charity. Tranſportation, my Lord Judge.

Judge. No, no, you would do as much miſchief abroad as you have done here.—Therefore, "I, the "Judge for the King of all Kings, commit Univer-

"ſal

" ſal Charity, a *falſe* ſpirit, embodied in ſinful fleſh
" and blood, who has been aſſiſted to deceive ſouls,
" in conjunction with brutal and corrupt affections,
" firſt, to the priſon from whence he came, and to
" be guarded and kept in hold by every good ſol-
" dier of Jeſus Chriſt in the whole world; and that
" his *rough garment* be taken off from him, by way of
" degradation; and he not ſuffered *to deceive* the
" poor ſouls of men any more. And when the laſt
" glorious day comes, which ſhall *cover the earth*
" *with the knowledge of God, as the waters cover the*
" *ſea*, that then the priſoner be brought forth out
" of the priſon, and be ſet in the full blaze of the
" glorious Sun of Righteouſneſs, that every ſaint
" may ſee him, when he ſhall be diſcovered by the
" brightneſs of the Lord's riſing, and ſhall be con-
" ſumed by the breath of his lips; and then let the
" ſaints *utter a parable over the rebellious, and ſay unto*
" *them* that ſtand by:—*Thus ſaith the Lord God, Set on*
" *a pot, ſet it on, and alſo pour water into it; gather the*
" *pieces thereof into it; the thighs and ſhoulders, and*
" *fill it with the bones: Make it boil well, and let them*
" *ſeethe the bones therein.* Then ſay, *Woe to the bloody*
" *city Babylon, which he has built; and woe to the pot*
" *whoſe ſcum is therein, and whoſe ſcum is not gone out of*
" *it. Bring it out piece by piece, and let no lot fall*
" *upon it* (*a*).—Let the prophets of God ſhout, ſay-
" ing, *We have had death in the pot* (*b*). Then put
" his bones together, and hang the Skeleton on *the*

(*a*) Ezek. xxiv. 3, 4, 5, 6. (*b*) 2 Kings iv. 40.

" *tree*

" *tree of knowledge of good and evil*, where four ways
" meet, as a caution to all who turn to the right or
" to the left *from truth*; and as a warning to those
" on the *broad way*.—And write the following in-
" scription on his *gibbet*, THIS IS THE FOUNDER OF
" TWO MYSTICAL BABYLONS. And there let him
" hang till mortality be swallowed up of life; then
" let the *Skeleton* and the *gibbet* be swallowed up with
" it, and never be found any more.—And then,
" oh then! may immortality and eternal life be all
" in all!"

FINIS.